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Pastoral Psychology

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Letters

TO THE EDITOR

AN EDITORIAL CORRECTION

My editorial in the November issue consisted of excerpts from Richard Baxter's great classic, *The Reformed Pastor,* published in 1656. The point of the passage was that ministers need to "reform" their views and practices so as to come humbly and systematically to their people in a pastoral way, and not merely preach, see them in the mass, and so on. In one passage Baxter used the Jews as an analogy, of those ministers who will not accept the need for reformation; when Jesus came, said Baxter, the Jews hated him and put him to death.

Both the editor and I are grateful to several of our readers who have quite properly pointed out that we should have dissociated our views about the Jews from Baxter's. We do so most heartily, and hope that no harm has been done by our previous inadvertence. No scholar believes any longer that the Jews killed Jesus. The fact is that I was concentrating on the same point Baxter was, and it simply did not occur to me that it was necessary to disavow the analogy. The error is entirely mine, and I regret it.

— SEWARD HILTNER

LIKES RELIGIOUS EDUCATION ISSUE

To the Editor:

I have been reading PASTORAL PSYCHOLOGY for the past few years. I have enjoyed it very much and have gotten much help from its pages but, by far, the October issue is the finest that I have ever read. Give us more of this kind of reading and help. Some of the things that the pastor has to deal with almost daily have been lifted up in this issue.

(*Continued on page 6*)

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LETTERS TO THE EDITOR

(*Continued from page* 4)

No doubt many pastors would welcome this kind of magazine if they could read the October issue. I also like the book reviews that appear in all the issues, for we like to hear what others say about some book before we buy—so keep giving us this good help.

Rev. P. D. Alston
Kingsland, Arkansas

PRACTICAL

To the Editor:

Though you will undoubtedly hear it from many other members of the Club, I take this opportunity to thank you personally for your very great and very successful efforts to raise the level of effectiveness of the counseling experiences of ministers.

It is my hope that as the remaining forty years of my ministry unfold I shall be able to translate into actual practice at least a small part of the vast fund of advice and counsel which has come to me through the journal and the Selections of the Club.

Rev. Walter Link
The First Presbyterian Church
Long Beach, California

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To the Editor:

Pastoral Psychology is proving its worth to us all. We are organizing a group of ministers and psychiatrists here in New Bedford and are finding the magazine basic in our thinking.

We have also been instrumental in putting a subscription into our Public Library.

Thank you for your tremendous service to all of us.

Rev. George H. Parker, Jr.
Trinity Methodist Church
New Bedford, Massachusetts

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To the Editor:

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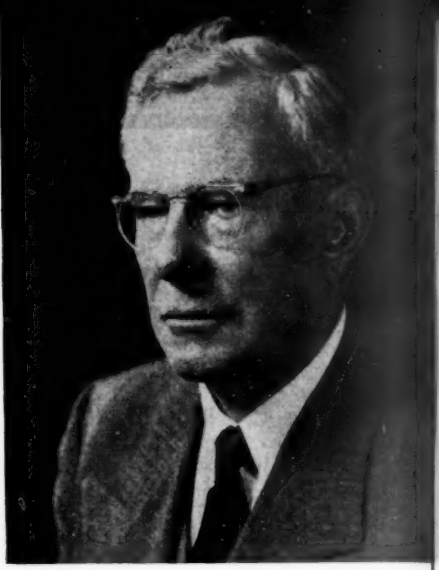
The Man *of the* Month



PAUL TILLICH

BY putting together the opening chapters of *The Interpretation of History*, *The Protestant Era*, and *The Theology of Paul Tillich*, it is possible to obtain a rather full account of Tillich's personal and intellectual development. He was born in Starzeddel, in the province of Brandenburg, Germany, in 1886, the son of a Lutheran minister. After studying in the universities of Berlin, Tübingen, and Halle, he received his Ph.D. from Breslau and his Licentiate in Theology from Halle. For four years during the first war he was a chaplain in the German army. Then he taught in Berlin, Marburg, Dresden, and Frankfurt, always occupying the "No Man's Land" between theology and philosophy, between the Church and secular culture.

He was one of the earliest driven into exile by Hitler, and since 1933 he has taught at Union Theological Seminary and Columbia University. His interest in psychoanalysis is by no means the only respect in which he has sought to mediate between the Christian faith and the modern world. He has taken an active part in the cause of religious socialism; after his arrival in America he devoted much of his time to helping fellow refugees; his interpretation of relations between religion and art, about which he has written little, is one of the most fascinating aspects of his total understanding of life. To the long series of important lectureships which Tillich has delivered, the Giffords will provide a sort of culmination in 1953.

This man, one of the greatest intellects of our day, is child-like and warm in his friendships. And he possesses the indispensable gift of the counselor: genuine permissiveness in dealing with others. What saves him from softness and confusion, amidst his diversified and sometimes conflicting sympathies, is that in the sphere of ideas he is strict, dispassionate, and unyielding.

Paul Tillich is perhaps the only great contemporary Protestant theologian who has an extensive first-hand understanding of psychoanalysis. Therefore the importance of his role as a mediator in this area can hardly be exaggerated. Some

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Pastoral Psychology

Editorial

Tillich and Pastoral Psychology

THERE are few indeed among our readers who will be disposed to deny the place which Paul Tillich has won for himself as one of the wisest and most penetrating theologians of our age. But some may wonder why it is that Tillich, a philosophical theologian par excellence, should be considered both relevant and important for pastoral psychology.

There are at least three kinds of reasons why Tillich's thought, especially as set forth in his most recent book, *The Courage to Be,* is relevant and important to pastoral psychology. The first is the unusual extent and depth of his psychological knowledge, something which has not always been true of many otherwise well-informed theologians of recent years. Tillich became well acquainted with psychoanalysis while he was still in Germany, before 1933. He was and is convinced that it brings a dimension to our understanding which is of great positive significance. He was exploring the creative revelations of psychoanalysis at a time when most theologians who noticed it at all were misled into condemning it for what seemed to them a pan-sexual or anti-moral bias. Tillich penetrated its meaning more deeply. The extent of his psychological understanding is revealed more explicitly in his recent book than in his previous writings in English.

The second reason stems from Tillich's conception of the relation which theology has to human knowledge. He ordinarily discusses this in terms of the relation of theology to philosophy, when philosophy is understood generically as the knowledge mankind has achieved and therefore including our psychological wisdom and understanding. Theology, Tillich believes, must enter into constant inter-relationships (dialectic) with philosophy understood in this sense. A simpler way to put this is that theology is not some set of facts which can be arrayed against some coordinate array of other facts. It is distinguished by its perspective, its roots, and its concern. Therefore, not only need there be no fear in studying any branch of human knowledge; but theology itself will dry up unless this is done. We might say that theol-

ogy, if it does not study the best psychology (or anything else) available, will find itself with a sanctified but inferior branch of psychology. In many different ways Tillich implies that we can not predict in advance the channels through which what is ultimately important will come to us. God may even speak through psychology.

In the third place, Tillich devotes much attention to concepts which have as central a place in psychology as they have in theology. Nowhere have the several concepts of anxiety, for instance, been better delineated than in *The Courage to Be*. Courage, freedom, fear—these and many others are discussed from a basic theological point of view, but including the insights which modern psychology has made possible. The psychology is not always "telegraphed" by label, but it is very much present.

It is not beyond the realm of possibility that pastoral psychology could become so "practical" as to be meaningless, could be divorced from the theological roots which contribute its penetration, could even become a series of techniques and superficial insights wholly divorced from the bases of religion and theology. We believe that serious attention to men like Tillich can go far toward preventing such a mere pragmatizing of our concern. Although it is not part of Tillich's intention to work out a detailed and developing pastoral psychology, as we attempt to do, his contribution is to help us water the essentially theological roots out of which such contributions must come.

Many readers have already perused some Tillich, and for them no more need be said. For others, the very status which Tillich has achieved may prove intimidating. Actually, Tillich is not difficult to read if one gets past the initial intimidations. He is at the farthest remove from being a pedant. When Plato or any one else is mentioned, Tillich tells explicitly what he said, what he meant, and what is the point of bringing it up. Once grasped, the central idea behind every paragraph or chapter is not remote and esoteric, but vital and illuminating, and not requiring genius to grasp its main thrust and meaning.

From conversations with some who have read Tillich, I would make this suggestion to the reader. Do not try to absorb everything Tillich says at your first reading. Tillich's paragraphs are not like tenpins, in which you must hit one perfectly before the next goes down. Laboriously wringing every bit of meaning out of one section before moving to the next may defeat a real understanding of Tillich's thought. Relax, read along; then return to pick up the meat from the bones after you have the skeleton and one or two chunks which you took in on first perusal.

Comment on how to read Tillich may seem patronizing. But the fact is that 99% of what is written in this country today is written on the basis of a different principle from that followed by Tillich. Most writing is like a fast-paced action narrative, in which the ideas presented seem simple, but in which one becomes lost later unless he has absorbed everything which came earlier. This makes for flattening out, like a painting which resembles a photograph—useful for many purposes, but incapable of genuine penetration. Tillich, in contrast, writes as an impressionist paints—one shifts perspective again and again to converge upon something so deep and important that a straight-line approach would merely superficialize it. In Til-

(*Continued on page 66*)

Anxiety, Religion, and Medicine

The Minister May Be a Healer and the Psychotherapist a Priest but the Functions Should Not Be Confused

BY PAUL TILLICH

Professor of Theology
Union Theological Seminary

WE HAVE discussed three forms of existential anxiety, an anxiety which is given with human existence itself. Nonexistential anxiety, which is the result of contingent occurrences in human life, has been mentioned only in passing. It is now time to deal with this systematically. An ontology of anxiety and courage such as is developed in this book naturally cannot attempt to present a psychotherapeutic theory of neurotic anxiety. Many theories are under discussion today; and some of the leading psychotherapists, notably Freud himself, have developed different interpretations. There is, however, one common denominator in all the theories: anxiety is the awareness of unsolved conflicts between structural elements of the personality, as for instance conflicts between unconscious drives and repressive norms, between different drives trying to dominate the center of the personality, between imaginary worlds and the experience of the real world, between trends toward greatness and perfection and the experience of one's smallness and imperfection, between the desire to be accepted by other people or society or the universe and the experience of being rejected, between the will to be and the seemingly intolerable burden of being—evoking the open or hidden desire not to be.

All these conflicts, whether unconscious or subconscious and unadmitted or conscious and unsolved, make themselves felt in sudden or lasting states of anxiety. Usually one of these explanations of anxiety is considered to be the important one. A search for the basic anxiety, not in cultural but in psychological terms, is made by practical and theoretical analysts. But in most of these attempts a criterion of what is basic and what is derived seems

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Excerpts from a chapter in *The Courage To Be*, the current Pastoral Psychology Book Club Selection, comprising the Terry Lectures given by Dr. Tillich at Yale University this year. Published 1952 by Yale University Press and reprinted by permission.

to be lacking. Each of these explanations points to actual symptoms and fundamental structures. But because of the variety of the observed material the elevation of one part of it to central significance is usually not convincing.

There is still another reason for the psychotherapeutic theory of anxiety being in a confused state in spite of all its brilliant insights. This is the lack of a clear distinction between existential and pathological anxiety, and between the main forms of existential anxiety. This cannot be made by depth-psychology analysis alone; it is a matter of ontology. Only in the light of an ontological understanding of human nature can the body of material provided by psychology and sociology be organized into a consistent and comprehensive theory of anxiety.

Pathological anxiety is a state of existential anxiety under special conditions. The general character of these conditions depends on the relation of anxiety to self-affirmation and courage. We have seen that anxiety tends to become fear in order to have an object with which courage can deal. Courage does not remove anxiety. Since anxiety is existential, it cannot be removed. But courage takes the anxiety of nonbeing into itself. Courage is self-affirmation "in spite of," namely in spite of nonbeing. He who acts courageously takes, in his self-affirmation, the anxiety of nonbeing upon himself. Both propositions, "into" and "upon," are metaphoric and point to anxiety as an element within the total structure of self-affirmation, the element which gives self-affirmation the quality of "in spite of" and transforms it into courage. Anxiety turns us toward courage, because the other alternative is despair. Courage resists despair by taking anxiety into itself.

This analysis gives the key to understanding pathological anxiety. He who does not succeed in taking his anxiety courageously upon himself can succeed in avoiding the extreme situation of despair by escaping into neurosis. He still affirms himself but on a limited scale. *Neurosis is the way of avoiding nonbeing by avoiding being.* In the neurotic the state of self-affirmation is not lacking; it can indeed be, very strong and emphasized. But the self which is affirmed is a reduced one. Some or many of its potentialities are not admitted to actualization, because actualization of being implies the acceptance of nonbeing and its anxiety. He who is not capable of a powerful self-affirmation in spite of the anxiety of nonbeing is forced into a weak, reduced self-affirmation. He affirms something which is less than his essential or potential being. He surrenders a part of his potentialities in order to save what is left.

THIS structure explains the ambiguities of the neurotic character. The neurotic is more sensitive than the average man to the threat of nonbeing. And since nonbeing opens up the mystery of being he can be more creative than the average. This limited extensiveness of self-affirmation can be balanced by greater intensity, but by an intensity which is narrowed to a special point accompanied by a distorted relation to reality as a whole. Even if pathological anxiety has psychotic traits, creative moments can appear. There are sufficient examples of this fact in the biographies of creative men. And as the example of the demoniacs of the New Testament shows, people far below the average can have flashes of insight which the masses and even the disciples of Jesus do not have: the profound anxiety produced by the presence of Jesus re-

veals to them in a very early stage of his appearance his messianic character. The history of human culture proves that again and again neurotic anxiety breaks through the walls of ordinary self-affirmation and opens up levels of reality which are normally hidden.

This, however, brings us to the question whether the normal self-affirmation of the average man is not even more limited than the pathological self-affirmation of the neurotic, and consequently whether the state of pathological anxiety and self-affirmation is not the ordinary state of man. It has often been said that there are neurotic elements in everybody and that the difference between the sick and the healthy mind is only a quantitative one. One could support this theory by referring to the psychosomatic character of most diseases and to the presence of elements of illness in even the most healthy body. Insofar as the psychosomatic correlation is valid this would indicate the presence of elements of illness also in the healthy mind. Is there then a distinction between the neurotic and the average mind which is conceptually sharp even if reality has many transitions?

The difference between the neurotic and the healthy (although potentially neurotic) personality is the following: the neurotic personality, on the basis of his greater sensitivity to nonbeing and consequently of his profounder anxiety, has settled down to a fixed, though limited and unrealistic, self-affirmation. This is, so to speak, the castle to which he has retired and which he defends with all means of psychological resistance against attack, be it from the side of reality or from the side of the analyst. And this resistance is not without some instinctive wisdom. The neurotic is aware of the danger of a situation in which his limited self-affirmation has been broken down and *no* realistic self-affirmation has taken its place. The danger is either that he will fall back into another and much better defended neurosis or that with the breakdown of his limited self-affirmation he will fall into an unlimited self-negation, into despair.

The situation is different in the case of the normal self-affirmation of the average personality. That also is fragmentary. The average person keeps himself away from the extreme situations by dealing courageously with concrete objects of fear. He usually is not aware of nonbeing and anxiety in the depth of his personality. But his fragmentary self-affirmation is not fixed and defended against an overwhelming threat of anxiety. He is adjusted to reality in many more directions than the neurotic. He is superior in extensity, but he is lacking in the intensity which can make the neurotic creative. His anxiety does not drive him to the construction of imaginary worlds. He affirms himself in unity with those parts of reality which he encounters; and they are not definitely circumscribed. This is what makes him healthy in comparison with the neurotic.

The neurotic is sick and needs healing because of the conflict in which he finds himself with reality. In this conflict he is hurt by the reality which permanently penetrates the castle of his defense and the imaginary world behind it. His limited and fixed self-affirmation both preserves him from an intolerable impact of anxiety and destroys him by turning him against reality and reality against him, and by producing another intolerable attack of anxiety. Pathological anxiety, in spite of its creative potentialities, is illness and danger and must be healed by being taken into a courage to be

which is extensive as well as intensive.

THERE is a moment in which the self-affirmation of the average man becomes neurotic: when changes of the reality to which he is adjusted threaten the fragmentary courage with which he has mastered the accustomed objects of fear. If this happens—and it often happens in critical periods of history—the self-affirmation becomes pathological. The dangers connected with the change, the unknown character of the things to come, the darkness of the future make the average man a fanatical defender of the established order. He defends it as compulsively as the neurotic defends the castle of his imaginary world. He loses his comparative openness to reality, he experiences an unknown depth of anxiety. But if he is not able to take this anxiety into his self-affirmation his anxiety turns into neurosis.

This is the explanation of the mass neuroses which usually appear at the end of an era. In such periods existential anxiety is mixed with neurotic anxiety to such a degree that historians and analysts are unable to draw the boundary lines sharply. When, for example, does the anxiety of condemnation which underlies asceticism become pathological? Is the anxiety about the demonic *always* neurotic or even psychotic? To what degree are present-day Existentialist descriptions of man's predicament caused by neurotic anxiety?

Such questions prompt a consideration of the way of healing over which two faculties, the theological and the medical, struggle with each other. Medicine, above all psychotherapy and psychoanalysis, often claims that healing anxiety is its task because all anxiety is pathological. Healing consists in removing anxiety altogeher, for anxiety is sickness, mostly in a psychosomatic, sometimes only in a psychological sense. All forms of anxiety can be healed, and since there is no ontological root of anxiety there is no existential anxiety. Medical insight and medical help—this is the conclusion—are the way to the courage to be; the medical profession is the whole healing profession. Although this extreme position is taken by an ever-decreasing number of physicians and psychotherapists it remains important from the theoretical point of view. It includes a decision about the nature of man which must be made explicit, in spite of the positivistic resistance to ontology. The physician who asserts that anxiety is always pathological cannot deny the *potentiality* of illness in human *nature*. And he must account for the facts of finitude, doubt, and guilt in every human being; he must, in terms of his own presupposition, account for the universality of anxiety. He cannot avoid the questions of human nature since in practicing his profession, he cannot avoid the distinction between health and illness, existential and pathological anxiety.

This is why more and more representatives of medicine generally and psychotherapy specifically ask for the cooperation with the philosophers and theologians. And it is why through this cooperation a practice of "counseling" has developed which is, like every attempted synthesis, dangerous as well as significant for the future. The medical faculty needs a doctrine of man in order to fulfill its theoretical task; and it cannot have a doctrine of man without the permanent cooperation of all those faculties whose central object is man. The medical profession has the purpose of helping man in some of his existential problems, those which usually are called diseases. But it can-

not help man without the permanent cooperation of all other professions whose purpose is to help man as man. Both the doctrines about man and the help given to man are a matter of coperation of many points of view and in many ways. All try to understand and to actualize man's power of being, his essential self-affirmation, his courage to be.

THE theological faculty and the practical ministry must face the same problem. In all their teaching and practice a doctrine of man and with it an ontology is presupposed. This is why theology in most periods of its history has sought the assistance of philosophy in spite of frequent theological or popular protests (which are the counterpart to the protests of empirical medicine against the philosophers of medicine). However successful the escape from philosophy might have been, in regard to the doctrine of man it was plainly unsuccessful. Therefore in the interpretation of human existence theology and medicine unavoidably joined philosophy, whether they were conscious of it or not. And in joining philosophy they joined each other even if their understanding of man went toward opposite directions.

Today the theological as well as the medical faculty is aware of this situation and its theoretical and practical implications. Theologians and ministers eagerly seek collaboration with medical men, and many forms of occasional or institutionalized cooperation result. But the lack of an ontological analysis of anxiety and of a sharp distinction between existential and pathological anxiety has prevented as many ministers and theologians as physicians and psychotherapists from entering this alliance. Since they do not see the difference they are unwilling to look at neurotic anxiety as they look at bodily disease, namely as an object of medical help. But if one preaches ultimate courage to somebody who is pathologically fixed to a limited self-affirmation, the content of the preaching is either resisted compulsively or—even worse—is taken into the castle of self-defense as another implement for avoiding the encounter with reality.

Much enthusiastic reaction to religious appeal must be considered with suspicion from the point of view of a realistic self-affirmation. Much courage to be, created by religion, is 'nothing else than the desire to limit one's own being and to strengthen this limitation through the power of religion. And even if religion does not lead to or does not directly support pathological self-reduction, it can reduce the openness of man to reality, above all to the reality which is himself. In this way religion can protect and feed a potentially neurotic state. These dangers must be realized by the minister and met with the help of the physician and psychotherapist.

Some principles for the cooperation of the theological and medical faculties in dealing with anxiety can be derived from our ontological analysis. The basic principle is that existential anxiety in its three main forms is not the concern of the physician *as* physician, although he must be fully aware of it; and, conversely, that neurotic anxiety in all its forms is not the concern of the minister *as* minister, although he must be fully aware of it. The minister asks the questions of a courage to be which takes existential anxiety into itself. The physician asks the question of a courage to be in which the neurotic anxiety is removed.

But neurotic anxiety is, as our ontological analysis has shown, the inability to take one's existential anxiety upon oneself. Therefore the ministerial function comprehends both itself and the medical function. Neither of these functions is absolutely bound to those who exercise it professionally. The physician, especially the psychotherapist, can implicitly communicate courage to be and the power of taking existential anxiety upon oneself. He does not become a minister in doing so and he never should try to replace the minister, but he can become a helper to ultimate self-affirmation, thus performing a ministerial function. Conversely the minister or anyone else can become a medical helper. He does not become a physician and no minister should aspire to become one *as* a minister although he may radiate healing power for mind and body and help to remove neurotic anxiety.

IF THIS basic principle is applied to the three main forms of existential anxiety other principles can be derived. The anxiety of fate and death produces nonpathological strivings for security. Large sections of man's civilization serve the purpose of giving him safety against the attacks of fate and death. He realizes that no absolute and no final security is possible; he also realizes that life demands again and again the courage to surrender some or even all security for the sake of full self-affirmation. Nevertheless he tries to reduce the power of fate and the threat of death as much as possible. Pathological anxiety about fate and death impels toward a security which is comparable to the security of a prison. He who lives in this prison is unable to leave the security given to him by his self-imposed limitations.

But these limitations are not based on a full awareness of reality. Therefore the security of the neurotic is unrealistic. He fears what is not be feared and he feels to be safe what is not safe. The anxiety which he is not able to take upon himself produces images having no basis in reality, but it recedes in the face of things which should be feared. That is, one avoids particular dangers, although they are hardly real, and suppresses the awareness of having to die although this is an ever-present reality. *Misplaced* fear is a consequence of the pathological form of the anxiety of fate and death.

The same structure can be observed in the pathological forms of the anxiety of guilt and condemnation. The normal, existential anxiety of guilt drives the person toward attempts to avoid this anxiety (usually called the uneasy conscience) by avoiding guilt. Moral self-discipline and habits produce moral perfection although one remains aware that they cannot remove the imperfection which is implied in man's existential situation, his estrangement from his true being. Neurotic anxiety does the same thing but in a limited, fixed, and unrealistic way. The anxiety of becoming guilty, the horror of feeling condemned, are so strong that they make responsible decisions and any kind of moral action almost impossible.

But since decisions and actions cannot be avoided they are reduced to a minimum which, however, is considered absolutely perfect; and the sphere where they take place is defended against any provocation to transcend it. Here also the separation from reality has the consequence that the consciousness of guilt is misplaced. The moralistic self-defense of the neurotic makes him see guilt where there is no guilt or where one is guilty only in a very indirect way. Yet the awareness of real guilt and the self-condemnation which

is identical with man's existential self-estrangement are repressed, because the courage which could take them into itself is lacking.

THE pathological forms of the anxiety of doubt and meaninglessness show similar characteristics. Existential anxiety of doubt drives the person toward the creation of certitude in systems of meaning, which are supported by tradition and authority. In spite of the element of doubt which is implied in man's finite spirituality, and in spite of the threat of meaninglessness implied in man's estrangement, anxiety is reduced by these ways of producing and preserving certitude. Neurotic anxiety builds a narrow castle of certitude which can be defended and is defended with the utmost tenacity. Man's power of asking is prevented from becoming actual in this sphere, and if there is a danger of its becoming actualized by questions asked from the outside he reacts with a fanatical rejection.

However, the castle of undoubted certitude is not built on the rock of reality. The inability of the neurotic to have a full encounter with reality makes his doubts as well as his certitudes unrealistic. He puts both in the wrong place. He doubts what is practically above doubt and he is certain where doubt is adequate. Above all, he does not admit the question of meaning in its universal and radical sense. The question is in him, as it is in every man as man under the conditions of existential estrangement. But he cannot admit it because he is without the courage to take the anxiety of doubt and meaninglessness upon himself.

The analyses of pathological in relation to existential anxiety have brought out the following principles: 1. Existential anxiety has an ontological character and cannot be removed but must be taken into the courage to be. 2. Pathological anxiety is the consequence of the failure of the self to take the anxiety upon itself. 3. Pathological anxiety leads to self-affirmation on a limited, fixed, and unrealistic basis and to a compulsory defense of this basis. 4. Pathological anxiety, in relation to the anxiety of fate and death, produces an unrealistic security; in relation to the anxiety of guilt and condemnation, an unrealistic perfection; in relation to the anxiety of doubt and meaninglessness, an unrealistic certitude. 5. Pathological anxiety, once established, is an object of medical healing. Existential anxiety is an object of priestly help. Neither the medical nor the priestly function is bound to its vocational representatives: the minister may be a healer and the psychotherapist a priest, and each human being may be both in relation to the "neighbor." But the functions should not be confused and the representatives should not try to replace each other. The goal of both of them is helping men to reach full self-affirmation, to attain the courage to be.

Self-Judgment

MAN is required to answer what he has made of himself. He who asks him is his judge, namely, he himself . . . This situation produces the anxiety which, in relative terms, is the anxiety of guilt; in absolute terms, the anxiety of self-rejection or condemnation.—PAUL TILLICH, *The Courage To Be*

Paul Tillich's Doctrine of Man

Tillich's System Is Committed to the Assumption That the Content of Christian Revelation Genuinely Answers the Question Which Man Asks Qua Human

BY DAVID E. ROBERTS

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THE DOCTRINE of man is clearly central in Paul Tillich's theology. Each of the five parts of his system begins with an analysis of human existence as the basis for developing a theological question. Taken together these passages constitute an integral interpretation covering human rationality, human finitude, human sin, man's living unity, and human destiny. The content of the five corresponding answers—Revelation, God, Christ, the Holy Spirit and the Kingdom of God—cannot be derived from the questions; but their form is conditioned by the fact that they must be relevant to the manner in which the questions are being asked.

The view of man we shall examine underlies all Tillich's writings, not only his *Systematic Theology*. A clear understanding of it is an indispensable precondition for grasping what he has to say about political, cultural, psychological and ethical problems. Is this view one which any thinking person would have to arrive at, quite apart from Christian revelation? No. Then, are the dice loaded? Is man being induced to ask questions about himself in such a way that only Christian revelation can provide adequate answers? Tillich's reply is that everyone, at least implicitly, has a doctrine of man which incorporates theological questions and ultimate concern about the answers. No one can avoid viewing himself in the light of whatever answers may come to him. Hence no one can arrive at an interpretation of man that is both neutral and complete simultaneously. An anthropology can incorporate neutral findings, such as those provided by the sciences and philosophy; but if it is limited to such findings, it is incomplete because existential concern has been excluded.

Thus his own interpretation, in each

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of its five sections, combines neutral and existential factors. The former have to do with the structure of being, and reason is the final judge as to the adequacy of this part of the analysis. The latter have to do with the meaning of being *for us,* and the questions which arise in this connection involve unconditional concern. This position is obviously open to attack from two sides. First, from those who believe that it is possible and proper to construct a wholly objective interpretation of man, and who feel that its validity is undermined as soon as personal religious commitment is allowed to influence it. Second, from those who hold that a Christian interpretation of man should be developed exclusively on the basis of revelation, without introducing concepts derived from philosophy or the sciences.

So far as the first criticism is concerned, Tillich acknowledges, of course, that the sciences and philosophy can study man objectively—including his religious commitments. Nor does he wish to put any restrictions upon what they may discover by means of their chosen methods. The limitation to which he calls attention is intrinsic to these methods themselves. They avowedly aim at a kind of detachment which will not be swayed by personal, social, and historical conditions; and the value of their findings is directly connected with the extent to which they succeed in maintaining such a perspective. But they are therefore different from that self-knowledge which comes to man only from within personal concern, its passions, fears, and loves. That man is thus concerned about the structure, meaning, and aim of his life is a fact—an empirical fact, if you like. But to try to note it from the outside, simply as an item of information, is to fail to deal with it as it is. Such concern is a datum of human experience; but the datum cannot be viewed without distortion unless its self-transcending character is taken seriously. Objectivity is a virtue in the sciences (which deal with things) and in philosophy (which deals with rational principles); but it becomes a question-begging vice, which excludes in advance the only appropriate way of dealing with a crucial portion of the evidence, when one discusses personality and inter-personal relationships. Objective methods demand that one keep himself out of the picture; but theological questions are of such a nature that they place the self and the meaning of life directly at stake.

THE NEUTRAL side of Tillich's anthropology leaves his system open to receive objective findings as they are discovered. He resists the sciences and philosophy only at the point where these disciplines cease to remain themselves and become crypto-theological in the process of attempting to exclude theology. Nevertheless, his system is not completely open because it is committed to the assumption that the content of Christian revelation genuinely answers the questions which man asks *qua* human; it genuinely answers the ultimate concern which underlies *all* the religious and cultural questing of the race—past, present, and future.

A completely open approach involves assuming that human religious experience is the only possible source and content of theology. This in turn presupposes that man is undistortedly united with, or even identical with, the divine; the divine comes to fruition as the religious consciousness of man. Against such a point of view Tillich seeks to show that existential distortion (sin) has so broken the affinity

between the human and the divine that revelation comes to man and, in part, against him, instead of from him. The issue can thus be stated quite succinctly. In the one case, true answers to religious questions are produced by human experience; in the other case they are given to human experience. But this issue cannot be settled by an appeal to open experience. For one thing, the former alternative is by no means presuppositionless; it represents a definite decision. Furthermore, the question cannot be handled merely by an appeal to future results; for unless one has some criterion for judging fresh experience, it is impossible to know how the future has turned out, once it has arrived.

There must be an interplay between structural norms (ontological, anthropological, and theological) and fresh experience; and concerning the former, everyone must take a stand somewhere. The organizing center for an interpretation may be "the democratic process" or "the creative potentialities of man"; but no matter what center is chosen, it cannot be objectively demonstrated —partly because it is the expression of ultimate concern, and partly because all value-arguments presuppose its acknowledgement before they can have any point. Tillich's view of Christian revelation takes a stand upon something that is in this sense indemonstrable, but it is not anti-rational; and insofar as his doctrine of man does justice to existential concern there is good ground for holding that it is less arbitrary and more complete than theories which purport to be purely objective.

Perhaps it might be urged, however, that a naturalistic interpretation can be developed without equating the human religious consciousness with the divine. Here man gives himself the only *bona fide* answers, not merely theoretically, but by means of ethical activity, through his inter-relationship with Nature (instead of God). Tillich's approach to such an issue suggests that the reaching of *bona fide* answers involves the overcoming, not merely of intellectual errors, but of inner conflicts. Human existence is meaningful in an ultimate, instead of a provisional, sense only insofar as one can live in the truth instead of merely knowing about it. What enables man ever to move toward such integration? It cannot be simply the empirical self. At this point naturalistic writers usually speak of latent human potentialities. But these potentialities are not ungrounded. If we cite an inter-relationship between man and certain potentialities in Nature, then this interrelationship *is* axiologically superior to what the empirical self has succeeded in actualizing at any point up to that of perfect integration.

Thus the creative forces are supra-individual, though they work in and through the individual. It is very dangerous to equate them with social or group forces inasmuch as no individual can reach maturity and autonomy if he derives the meaning of his existence exclusively from social processes; under some circumstances he reaches his own highest development only by resisting such processes. The "natural-and-human potentialities" turn out to be the basis on which one seeks to correct psychological and social maladjustments and to remove individual and group illusions. But the concept remains defective until something is done to answer the question "potentialities of or for what?" And, in any event, the concept is functionally equivalent to "the divine." Insofar as one claims to have reached *bona fide* answers on such a basis, is it not accurate to say that they have been given to him at least as much as he has given

them to himself? And is it not true that the more seriously one sees the need for drastic changes in the psychological and social conditions the human race confronts, the more he needs some means of expressing the fact that man is, in important respects, estranged from an essential goodness which can be thought of as potentially his only because it transcends him as well as includes him?

AT a time when some forward-looking psychologists, anthropologists, and sociologists are seeking to move toward a unified interpretation of man (which in the end will have to include ethical and metaphysical problems), Tillich's approach takes on special importance. For he is closely in touch with these efforts and sympathetic toward them. Therefore he is in a favorable position to answer those who assume that they can develop an adequate doctrine of man without considering theological questions (except for purposes of phenomenological description or empirical research).

The basic starting-point, in Tillich's thought, for both anthropology and ontology is man's awareness of the self-world correlation. Man is directly aware of the structures which make cognition possible because he lives in them and acts through them. And if it is true that man incorporates in himself all levels of being, then through self-knowledge he may at the same time reach ontological knowledge. On the other hand, the attempt to regard nature as basic, and to derive an interpretation of man from it, is unsatisfactory. It has to start with objects and processes which man knows indirectly; and although recent naturalism has abandoned reductive mechanism, it cannot overcome the defects which result when selfhood, freedom and finitude are treated as though they were objects. Science can get along quite well without taking into account the fact that self-relatedness is implied in every experience; but philosophical anthropology cannot. The latter must begin with self-relatedness as logically preceding all questions concerning what may or may not exist. Nevertheless, from Tillich's standpoint this does not involve a radical dualism between man and nature. Individuality in subhuman nature manifests something analogous to "self-centredness"; and human selfhood includes biological and unconscious aspects which mark man's continuity with nature.

Being a self means that man is both over against the world, as a subject, and in the world, as an object. He is so separated from everything as to be able to look at it and act upon it; he so belongs to the world that he is an episode in the process. But each factor determines the other. It is wrong to asume that the environment wholly explains behavior; for this assumption cannot account for the way in which special characteristics in the surroundings are selectively organized. Moreover, because of self-consciousness man transcends every possible spatio-temporal environment. His "world" cannot be thought of simply as an aggregate containing everything that exists; it is an organized structure, and the organizing reflects the self.

In short, the self-world correlation includes not only the environment in which man lives, but the universal norms and ideas by means of which man apprehends and interprets. Every content, psychic as well as bodily, is within the world; otherwise the self would be an empty form. But man is so differentiated from the world that he can look at it as an organized whole; otherwise he would be completely immersed in the flux.

MAN, so conceived, is continuous with nature; for individualization characterizes everything that exists. But he is also discontinuous with nature; for in him alone does individualization reach the level of "personality" and participation reach the level of "communion." Furthermore, he alone consciously participates in the rational structure of reality. It is clear from the foregoing that Tillich is not interested in slanting such statements in either an idealistic or a naturalistic direction. But it is especially important to recognize that he does not regard them as deriving from empirical observation concerning contingent facts. Rather he conceives of individualization and participation as ontological elements which, in the course of a critical analysis of experience, reveal themselves to be *a priori* in the sense that experience could not be what it is unless it occurred within them. The reciprocal relationship between "personal" and "communal" (e.g. one cannot become fully a self except in relations with other selves) is a structural characteristic of being.

The foregoing considerations prepare the ground for discussing freedom-and-destiny. The problem of freedom is often posed in terms of mechanistic determinism vs. indeterminism. But Tillich asserts that neither of these theories does justice to the way in which man grasps his own ontological structure. Both of them treat the will as though it were a thing, and then disagree about whether it possesses a certain quality, namely, freedom. So long as the problem is posed in this manner, determinism always wins; by definition, a thing is completely determined. Thus indeterminism, in a blundering attempt to defend man's moral and cognitive capacities, is forced to postulate decision-without-motivation; for at the level of things, a break in the causal nexus can occur only as something uncaused. Needless to say, when the indeterminist holds out for the latter his defense of man's moral and cognitive capacities is not convincing. For he rests his case upon the occurrence of unintelligible accident, which is at the opposite pole from the "responsibility" he is trying to characterize. However, both theories fall into contradiction when they claim to be true; for the grasping of truth presupposes an intelligible decision against the false as a possibility. Mechanistic determinism cannot make room for decision; and indeterminism cannot make room for intelligibility.

Freedom should be approached, therefore, not as the quality of a faculty (the will), but as an element in man's ontological structure. This means that every function which plays a part in constituting man as personal also participates in his freedom. When given segments are naturally or experimentally dissociated from the personal center, they operate automatically; but the determinacy of such segments, viewed in isolation, does not justify regarding the self as a whole as necessitated. It is possible to understand particular mechanisms in the light of the freedom of the self; but the converse is not possible. Since there is no such thing as a motive in abstraction from a person who weighs the motives, it is a tautology to say that the stronger motive always prevails. Only the person accounts for what gives a particular motive its strength. Similarly, the person cannot be equated with a certain aggregate of possibilities, for such an equation leaves out of account the decision which man brings to bear upon possibilities in the course of actualizing some and shutting off others. Hence the self is responsible insofar as its

acts are determined, not by something external or by some dissociated segment or function, but by the centered totality of the person's being.

Freedom, as thus defined, goes hand in hand with destiny. The concrete self out of which decisions arise must not be thought of merely as a center of self-consciousness. Decisions issue from a self which has been formed by nature and history; the self includes bodily structure, psychic strivings, moral and spiritual character, communal relations; past experiences (both remembered and forgotten) and the total impact of the environment. Yet having a destiny does not contradict freedom, as "fate" does, because persons can realize their destinies. If man were subject to fate, there would be no point in talking about accepting or rejecting it inasmuch as the *alternative* would disappear.

THE CORE of Tillich's doctrine of man is his concept of finite freedom. Having examined his definition of freedom, we must now discuss what he means by finitude. Finitude involves a mixture of Being and non-being; but if dualism is to be avoided, Tillich suggests, then negativity, which accounts for evil and sin, must somehow be posited in God Himself (i.e., God both posits and negates everything finite). He cites several past and present attempts to follow out this line of thought—in Böhme, Schelling, and Berdyaev, for example. And if this essay were primarily concerned with his doctrine of God it would be necessary to ask whether a dualism which is made internal to God is any less baffling than one which regards evil as external to God. For our purposes, however, it is sufficient to note that eternal life is given by God alone. Man, although finite, looks at his own finitude in a way which transcends it. In grasping his life as a whole as moving toward death, he transcends temporal immediacy. He sees his world in the setting of potential infinity, his participation in the setting of potential universality, his destiny in the setting of potential all-inclusiveness. This power of transcending makes man aware of his own finitude, and at the same time marks him as belonging to Being itself. The latter kinship is shown by the fact that man is never satisfied with any stage of his development; nothing finite can hold him.

Finitude is the ontological basis of human anxiety. Tillich uses the latter term, in this connection, to refer to *Urangst*. As such it must be distinguished, of course, from fear, which is directed toward definite objects and can be overcome by action. It must also be distinguished from neurotic anxiety —which, like *Urganst*, may be independent of any special objects or occasions ("free floating")—but which can be removed psychotherapeutically by the resolution of inner conflicts. Like Kierkegaard and Heidegger, Tillich regards *Urangst* as directed toward "nothingness." Though ineradicable, it can be accepted and used creatively as a part of what it means to be human.

THE NOTION that *Urangst* is an aspect of the "good creation" may strike some readers as paradoxical; but the next step is even more so. For the polarity of the ontological elements provides a basis for the possibility, though not the necessity, of an even more serious form of trouble. The anxiety of losing the balance which makes us essentially what we are, is different from the *Urangst* which accompanies finitude. It is the anxiety of existential disruption—of estrange-

ment from one's "true" self. For example, the balance between freedom-and-destiny can be upset by trying to preserve the former by defying the latter, or by trying to fit in with the latter by surrendering the former. Indeed, a free decision can be "right" only if it is taken in unity with a man's destiny, and yet neither his knowledge nor his will can give adequate assurance on the latter score. Many of the compulsive efforts by which men think they are mastering themselves, life, and destiny, actualize only a fragment of the individual's true *telos;* they reject important aspects of his creativity and leave him frustrated by large gaps of unlived life.

As we have seen, mechanism and indeterminism cannot deal with this problem. No one actually regards a man (who is in any sense normal) as either an automaton in which calculable effects follow from calculable causes, or as a mere locus of contingent happenings. Man is an agent capable of decision, but set in the context of destiny. When the latter comes to be regarded as meaningless fate, one reaction (Sartre's) is to try to make freedom itself the absolute. But the attempt of a finite being to make his freedom absolute turns into an arbitrariness which in fact enslaves him to biological and psychological necessities.

Destructive conflict and tragedy in human life comes from sin, not from finitude; yet it is finitude that makes sin possible. This is the point at which the doctrine of creation and the doctrine of the Fall join; and this is the point at which one must either accept Tillich's account as doing justice to the mystery of human existence, or reject it as unintelligible. From one standpoint, the distinction he draws between finitude and sin seems to be extremely precarious; for the actualization of finite freedom involves differentiation from the creative ground of the divine life, and yet this differentiation at the same time means an existence which is no longer united with essence. Is this not tantamount to saying that the actualization of finite freedom makes sin not merely universal but inevitable? Yet even if the answer to this question must be in the affirmative, it is important to remember that since we are talking about man's freedom-and-destiny, the category of *necessity* is inapplicable. Sin is inevitable because of what I am, but it is not a fate which operates irrespective of the role played by my freedom.

MANY readers will be baffled by the idea that the actualization of finite freedom is, from one point of view, the *telos* of creation, and from another point of view the ruination of creation. Yet some such way of describing the grandeur and the misery of man seems more faithful to our actual situation than formulae which abide by logical niceties. In terms of the story of creation Tillich is saying, first, that unless man goes beyond innocence (potentiality), he cannot mature as a responsible person; and secondly, that there is no way of leaving innocence without entering into the sphere of conflicts and of moral distinctions where one becomes sinful and guilty.

Sin disrupts essential unity between man and God. It is the attempt to center life, power, and meaning in one's own finite self. It is the attempt to reach aseity, absolute self-sufficiency. Man can make this attempt because he is created in the image of God. But he cannot succeed because it involves rejection of his own finitude. Thus it gives rise to unlimited striving and desire for which there is no ceiling and

which lead to endless dissatisfaction. When Tillich introduces the term "concupiscence" at this point, one must remember that he is using it ontologically instead of referring exclusively to sensuality and its psychological concomitants. Nevertheless, many of the disorders treated by contemporary psychotherapy can easily be viewed in the light of this ontological description as a whole. The arbitrary claims, the quest for limitless power, prestige, affection or independence, and the unrealistic images of what the self really is or ought to be—all these neurotic manifestations—are provided for.

Tillich's observation that sin destroys the unity between freedom-and-destiny might be translated into psychological language by saying that in neurosis the individual manifests both grandiosity and compulsiveness. His reactions are arbitrary and automatic simultaneously. He yearns for ego-centric omnipotence and he is enslaved to forces (especially unconscious forces within himself) over which he has no control. Similarly, when the unity of vitality-and-intentionality is broken, the former becomes lawless desire and the latter becomes a legalistic strait-jacket. Where Tillich says that *sin* is simultaneously lawless desire and bondage to the law, Freud speaks of conflict between the *id* and the *super-ego*.

Thus the change introduced by sin can be summarized by saying that although finitude is not essentially evil, under the conditions of existence finitude becomes evil; and the *Urangst* which can be accepted as a part of the good creation turns into guilty anxiety and a horror of death. The legitimate aspects of self-concern become swallowed up in ego-centricity. The legitimate aspects of the desire for independence become swallowed up in isolation. The possibilities for error, which are natural to a fallible being, issue in systematic illusions and structured lies, both personal and social. The desire for freedom becomes a demand for absolute autonomy. Legitimate needs turn into arbitrary claims and endless frustrations. The suffering which is part-and-parcel of life becomes meaningless torture.

Man's inability to overcome the estrangements which characterize sin produces despair. As Kierkegaard saw, despair has two elements. First, self-hatred, including the will to self-annihilation. Second, the feeling that man cannot escape from himself, accompanied by the extreme measures he takes to try to escape (such as flight into illness, mental disease, intoxication, accidents).

At this point Tillich clearly affirms the "bondage of the will" (self) insofar as this means that man cannot, through any rational, mystical, or other expedients, lift himself into a harmony between himself and God. He cannot, because all of his efforts spring from existence and reflect the disruptions which mark the conflict between existence and essence. The universal quest and the universal need of mankind can therefore be specified. They are directed toward a healing of disruption which comes from Essential Being, but is actualized within existence. Tillich's whole doctrine of man reflects a Trinitarian structure, and his doctrine of sin connects specifically with his Christology. When the latter is approached by means of such an analysis of anxiety, sin, neurosis, and despair, it becomes something very different from a pedantic toying with Chalcedonian formulae. Finally, Tillich is not interested in justification by faith because it happens to be Protestant; he is interested in it only insofar as it embodies the truth about how man can reach self-acceptance despite sin.

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The Myth and Challenge of Christmas

Christmas Is an Occasion Which Provides Opportunity For the Expression of Deep-Lying Psychodynamic Forces in Human Beings

BY OREN H. BAKER
Dean of Colgate-Rochester Divinity School

CHRISTMAS is a mystery. In its origin, it is surrounded by associations that make explanation difficult. But even more puzzling is the manner of its modern observance as an outgrowth of its past. Its fixed position in the calendar, the regularity of its recurrence with stereotyped responses, its increasing exploitation of the motive to give by the motive of profit, and the phenomena of mass compulsiveness are bare samples of behavior that resist incorporation into a rational statement about the meaning of the day. In consequence of this ambiguity, much thought is given by serious minds each year to the problem of rediscovering Christmas or rationalizing its continued observance as a holy-day instead of a holiday. This essay is just another of those ventures that may, in this case, have the virtue or defect of skepticism about the efficacy of Christmas in the disciplines of the Christian year.

There are two approaches to an understanding of Christmas. One would appeal to history and the ideas associated with the event in the thinking of the Christian community. This is the basis of the conventional mode of celebration in the churches. The other approach would undertake to examine the total complex of human reaction to the event. It would look at Christmas as an occasion which provides opportunity for the expression of deep-lying, psychodynamic forces in human beings under the stimulus of an emotionally intensified social situation. In the present treatment of the subject we shall adopt the second point of view. We shall ask, What are we doing when we celebrate Christmas? What is accomplished by the observance of the day? In the background will be the further question of what sort of practice would more adequately meet the terms which the true genius of Christmas prescribes.

We begin with the biblical stories which occupy the central place in the Christmas ceremonial. The literary category to which these narratives belong is technically known as myth.

That is, they purport to explain an event, or express in dramatic form a truth, which cannot be conveyed effectively in literal terms. The chief use of myth as a vehicle for transmitting tradition is found in the necessity to satisfy human feelings as well as to convince the intellect. Rarely does an idea persist very long in the experience of a people unless it undergoes imaginative elaboration which evokes emotional response. The point is easily tested by observing the difference in reaction to formal doctrines arising from the birth of Jesus and reaction to the birth stories themselves. The so-called doctrine of the "virgin birth," for example, is repugnant to many minds on historical and logical grounds, yet it would be hard to find any member of the Christian community whose *heart* does not respond to the moving imagery of Matthew and Luke.

Elemental, primitive emotion sets its own terms. Its tendency is to resist the coercion of literal formulation, but it will yield to an art that subtly weaves a pictorial fabric around an instinctual concern deeply laid in human nature. For this reason, myth-making has been a device of indoctrination used by every race and nation in history. Its object is to secure a response of total devotion by inhibiting critical discrimination and mobilizing the personality for simple, direct action. Reason beats a retreat when it encounters attitudes sustained by myth because, in reasoning, one abstracts the common from the particular, and divests its subject of the primal glow. The very laudable effort to be precise involves a reduction of data, whereas myth being more fluid and congenial to ambiguity engages elements of the mind that cannot be cramped into the premises of a syllogism. Thus the part played by myth in motivating human action is enormous. In the common life, it runs the gamut from love-making to candidacy for presidential office. Without it, theology would stall in the ruts of creedal boredom.

MOST of the great myths have dealt in one way or another with two important interests of all human beings—origin and destiny. These are the main components of individual and national self-consciousness. Whence came I? What from the past has entered into my constitution? What outcome, as the final fruition of my life, the fulfillment of my being, justifies further effort? Life is made worthwhile by the affirmations which flow from reflection on these questions. The answers supply meanings that assign duties. One's feeling for a past of which he is in some sense a culmination and one's aspiration toward a future of higher realization shape his current decisions.

In relating these interests to the meaning of Christmas, we may pass over the details of post-biblical accretions to the birth narratives and confine our attention to the central theme with which they deal. That theme carries the weight of concern for both origin and destiny. The Genesis story of the Fall introduces the basic anxiety which has remained the ground and cause of religion in human experience —the anxiety which is inherent in the separation of the creature from the Creator. In his origin, by the very fact of his creaturehood, man was set upon a course which separated him from God. But this condition could not be called an "anxiety" unless the creature had capacity for awareness of the separation and could appraise its consequences. By the same token, separation carried with it the attribute of

freedom, the feeling that man not only could but must choose his own course. But for this he was responsible and accountable. Separation, then, plus awareness of it, plus freedom and responsibility, add up to a pervasive anxiety which has sought continuously throughout history to find release in the religious effort to recover and maintain relations with the Creator without destroying creaturely independence.

Hebrew history is the story of man's struggle as creature to restore and keep the bond with God. In each period of this history the dual theme of origin and destiny recurs with persuasive elaboration of law, myth, and ritual. The divided and defeated Israel regains paradise in the prophetic vision of a redeemer-nation serving God in suffering and sacrifice. But it is affirmed that this consummation of destiny is not to be achieved by human effort alone. God has not set his people adrift and left them to the vicissitudes of their own acts. As Creator He retains His concern for them and will continue to exercise His providence in their behalf. He waits only for their acknowledgment of His sovereignty and their return to a position within the orbit of His eternal purpose. Christmas is the affirmation that God still takes initiative toward men in the role of redeemer and by the incarnation presents himself in dramatic act to restore the broken relationship through the promise of new power for a new creation.

Closely related to man's separation from God is the separation of men from one another. Anxieties issue from experiences of social estrangement. The Christian gospel undertakes to solve this problem also. Love of one's neighbor is joined to the love of God. While Matthew and Luke present the birth narratives in forms peculiar to their purposes, the stories make a composite when taken together that supports this second emotional need of men. In Luke, the proclamation comes to humble men of the field and flock. In Matthew, it comes to men of different station who consort with royalty. The sign to the one is the simple fact of "a babe wrapped in swaddling clothes, and lying in a manger." The sign to the other is a star, a phenomenon in nature which it was their vocation to interpret. The shepherds on their visit to the manger simply report what the heavenly voices said. The wise men worshipped and gave royal gifts. The mood of the shepherds was simple joy in the hope announced; the mood of the wise men was a sense of duty done to one entitled to honor.

Christian practice has ignored the differences in these stories and regularly used both of them in the Christmas liturgy. In the background is the conviction that in the exercise of his initiative toward men, God is no respecter of persons. He seeks the consummation of human destiny in the achievement of an inclusive community among men. All classes, however separated by vocation and other social distinctions, confront reality in the face of an infant who reminds them of their origin and inspires the hope of a new beginning on a common level to be realized by the "rise and fall of many." The myth of Christmas, for these reasons, presents the theme of peace. The fatal discrepancy at this point in the stories, due of course to the time, place, and purpose of the writings, is the fact that the wise men and shepherds did not meet at the manger-side. But such a composite of the narratives would have falsified the existing and continuing state of men's separation from one another. For the

purposes of the Christian tradition, it is enough to preserve the record that each group paid tribute to the child in its own way. Art leaves their ultimate union to history.

HOW now does our practice come to terms with the theme of Christmas? Viewing in a general way the manner in which the occasion is usually observed in America, two types of behavior intermingle in a paradoxical combination that expresses the continuing human dilemma. In the first type we pay tribute to our origin. Christmas is a children's day. Elemental emotions associated with our past are stirred. Adults re-live fictively their childhood to recapture some of the wonder and thrill that antedated the days of responsibility and, perhaps, disillusionment. But in children we confront not only our origin but renew our failing for the future. The ground swell of age-old hopes pours through the varied acts by which we affirm the nature of the human adventure. The heightened emotions of Christmas accent the primordial and the eternal. In children we celebrate the union of the racial and the cosmic.

The second type of behavior is more conspicuous in the Christmas ritual. It is buying and selling. The religious impulse to give goes to market. A list of persons for whom we feel regard or to whom we feel obligated is made out. The ritual begins with the invocation "Do your Christmas shopping early" and advances to the exchanges of the trading counter. Ornate wrappings and greeting cards provide color and sentiment. The modern Christmas is a parade of our industrial culture. Its sponsor is the pagan, mythical personage, Santa Claus, whose attributes are a stout jollity equal to the burden on his back, a phenomenal prowess for getting to places by archaic means, a supernatural capacity for discerning between good girls and boys, and an uncanny knack for entering houses through sooty chimneys without damage to beard or tunic. This god of Christmas incarnates himself in susceptible men with warm voices and proper paunches who for a fee lend reality to the myth that "toys and things," displayed in abundance, have an unseen magical source. We apologize for some of this, laugh at our credulity, and devise ingenious answers to the questions of bright children who inevitably see through them and join us in our play.

All in all, this Christmas is a folkway, a festival in celebration of our productive and consumptive capacity, exfoliation of our ingenuity for making things. The good Christmas is a billion dollar business, and pointing with pride to "what I got." Quite apart from the origin of the day, there is a good essence in much of this. Useful things add to the zest of living. A day of remembrance to take the edge off months of neglect and the spontaneity of playfulness are wholesome activities. Widespread impulse to share and the conviction that no one should be left out add momentarily to the feeling of social solidarity. Guilt, of course, makes some of the Christmas giving compulsive. We atone for our sin of competitiveness and selfishness. Ritually we close the gaps of separation and gain a sense of community. Green trees and wreaths covertly express our rootage in nature and the instinct for the eternal, even though they are overlaid with spurious ornamentation and mask a hidden shallowness.

Occupation with exaggerated gestures of generosity is one way our race attempts to come to terms with

the poignant delays and failures in attaining a worthier fulfillment of our destiny. Hope springs eternal, but meanwhile we appease the longing for fuller human stature by substitutions, symbols, and make-believe.

We come to the conclusion that Christmas is still a myth. Religiously, it is hardly more than a liturgy repeated year after year. For those who are perceptive, it helps to keep alive the belief that God is still in intimate connection with His creation and concerning Himself with the redemption of man. It reminds us of our origin in Him, renews our joy as participants in the divine drama, and symbolically projects our destiny. But all this at best is very fleeting. As liturgy, Christmas has little if any potency for actualizing the peace which the historic theme emphasizes and the contemporary scene demands. The wise men, it is said, returned to their own country by another way, but this does not have its counterpart in our behavior on the day after Christmas. We return to business tired and surfeited, perchance to exchange in the market a gift for a more appropriate pattern or size, cancel a duplication to add to our stock, or get a refund. By and large, we are as separated in our human relations as we were before, maybe a little more so because of our exultation over the good fortune of living in a land so affluent and so prodigal. We go on with our wars, continue to tolerate our prejudices, and promote the competitive spirit which has kept us on our toes and made us "great."

Even the churches which conduct us through the forms and the pageantry in grand make-believe continue the spectacle of class distinctions and theological bickering, to say nothing of subtle enmities which often make "good will" only a formal greeting. By the test of what happens the day after, the contribution of Christmas to peace is fortuitous and accidental. Should it perchance accomplish something more tangible and relevant to reality, we would be surprised, so accustomed are we to expecting no change after hymns and prayers. In this vein of thought, Christmas is a liturgical dream which clothes our wishes in glamorous symbols and from which we awaken to continue our walk in a prosaic world of hope and disappointment. The most honest thing about Christmas is that in its observance we are on a grand scale the same sort of people that we are throughout the year. It would indeed be a miracle if Christmas made a difference.

BEYOND all this, and implied in it, is the literal challenge of Christmas. In the setting of its original genius, the day accentuates the fact that humility is the first among all the virtures of the good life and the precondition for an active love toward God and man. Self-conscious power and self-assertion against others withdraw in the presence of the infant who discloses the universal dependency and helplessness with which we make our entrance as separate creatures into the world. In our origin we can assert no claims which differentiate us from others, save the sheer fact of individuality. Pride falls from its pedestal before the manger of Bethlehem where we all start as humanity trailing an animal heritage that awaits a further act to make it a new creation, the act of growing "in stature and in favor with God and man." The essence of humility is acceptance of the divine potentiality in every creature, reliance upon growth as the way to maturity and fellowship, and the faith that realization of the good will dispense with

the need to utter special claims.

It is significant that the new science of the soul which is taking shape today under the impulse of psychology should require for good health the humility to return to childhood and start all over again. This is reminiscent of the New Testament word, "Except ye be converted and become as little children ye shall not enter the kingdom of heaven."

There is another aspect to this challenge. Because it is so difficult to maintain the attitude of humility, we yield easily to the forces of culture that build barriers between men. Wealth, position, social status embarrass us. Guilt drives us to philanthropy and the pretensions of compensatory altruism. It was no accident, for example, that the churches of America put on great financial campaigns and made generous promises about the expansion of their programs after both of the world wars. The boast in this that masked an unrecognized motive was actually expressed by a Protestant leader who in his appeal for funds thanked God that the devastations of war, destroying old mission buildings, had made it possible to rebuild them in better style and convenience. Such behavior gives explicit notice that religion may and often does ally itself with evils which, in its origin, it was set to destroy. Our claims for Christianity had better be modest until we can present more actual achievement of inclusive community among men.

The literal challenge of Christmas is to live by the humility that yields our lives to God for the unfolding of the potentiality that is in us without claims of special favor and privilege which separate us from others. If this were the spirit of Christmas the day would be observed as a great convocation to unite the purposes and wills of men in the search for realistic ways to close the gaps between races and nations. Such a spirit would mobilize the intelligence of the community, and reinforce every agency working for peace. It would acknowledge that what was started at Lake Success promises more for realizing the vision of the shepherds than the solemnly intoned liturgies that borrow the words which came to them by night on Judea's hills. A Christmas so related to the realities of the time would send us back to our own country by a road which would unite all countries in one world under God.

O World

O WORLD, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world, and had no chart
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—GEORGE SANTAYANA.

Gold, and Frankincense, and Myrrh

A Psychoanalyst's Interpretation of the Symbolism Of the Gifts Brought by the Wise Men to The Christ Child

BY IZETTE DE FOREST
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THE THREE gifts brought by the Wise Men to the Christ Child symbolize in the life of the family three precious gifts from parents to children. They also symbolize the gifts of love and faith from one parent to the other. In what do these consist?

The first gift is that of gold, that of cherishing, of holding dear. The dictionary tells us that to cherish is "to comfort, to encourage, to nourish, to nurture, to protect, to treasure, and to value." These definitions represent the expression in action of the emotion of love; of the love that we feel toward our children from birth, through growth to adulthood and beyond. They also represent the active expressions that we as parents give to each other; that are exchanged by all loving people. This gift of cherishing is most easily bestowed upon our new-born babes who come "trailing clouds of glory from God, who is our Home." The miracle of birth prepares us emotionally to see in our own baby an extraordinary child. We allow ourselves the feeling of wonder as we behold him. "Mary kept all these things and pondered them in her heart." (St. Luke, II: 19.) We allow our new-born infant a privilege, his birthright, never again granted to him; in that he is given love without earning it, simply because he exists. We are, moreover, awed by this new life given into our care. It is therefore comparatively easy to obey the latest dictum of pediatricians, that we must follow our child's wishes as to feeding schedule, sleeping schedule, waking and play schedules, toilet schedule. We are relieved to have someone else, in this case the doctor, share with us the responsibility for the wee atom of life; and hence we relax with facility to the doctor's command simply to love him. This we long to do in our care of him. But because of the biases in our own "bringing up" we have felt that we, like our parents, must from birth begin to "train" our children. What a relief to cast this preconceived notion away and to dedicate the early years of parenthood to cherishing!

Alas, the first year does not elapse before we feel the pressure from outside; from the influence of our parents in our own up-bringing, from them themselves as grandparents, from our friends and from the psychological experts with their written words of warning and advice. Each month brings its new problems as the infant begins to assert his individuality. His timing schedule does not fit into the convenient family routine. He bursts into angry tantrums, into stubborn withholding. There is often little sign of cooperation, of compliance. We are gradually forced to recognize that this child is becoming more and more an unknown individual, less and less a doll with whom we can indulge ourselves. As the first years pass, he increasingly hurts our pride by his behavior. As he learns to walk, he gets into what we call "mischief"; as he learns to talk, he cries out in resentment and hatred of us, the agents of his frustration.

HOW to continue the gift of cherishing is now the question. We know that we love him but we, in turn, are resentful that he will not bend to our will. Again the dictionary comes to our aid: "To nurture includes mental and spiritual training with love and tenderness."

This is the moment when the second gift of the Wise Men is demanded by the child and is ours to give; the gift of worship, of frankincense. It can also be called the gift of faith, of sure knowledge that this child is innately good and that his goodness is expressed in his impulse to grow, to fulfill his potentialities. Controlling our own deterrent character traits, we must allow him to be himself. Here we have the opportunity to put ourselves in his shoes, to try to understand what he is saying to us in words and in behavior. We can allow him full expression of his emotions in words, if not always in action. If he is overly, to our way of thinking, demonstrative, we can accept it with respect as an evidence of his need for love and security. If he is furiously angry, we can help him to its verbal expression; knowing full well that words cannot hurt us unless we, through false pride, are vulnerable to such hurt.

Such divergent expressions in the child are reactions to real situations which evoke them. In them he is giving vent to his self-preservative instinct, his right to grow and mature. There is here a powerful impulse to overcome all frustration. Like a tree that grows beneath a rock and splits that rock in order to reach toward the sun and so fulfill its destiny, the child, even in an "unhealthy" way, insists on his right to live. We must respect this passionate impulse, exercising our understanding; and have faith in its wholesomeness, its goodness.

We can assist our child to fulfill his potentialities and to develop his own system of values, by eliciting his ideas and feelings, his judgments and desires. What does he really think in a given situation, what would he decide? Does he agree with our decisions or has he something different to offer? What does he really feel? If it is anger, how would he like to express it? If it is affection, then what? Does he feel that we are unjust or cruel? If so, what does he feel would be just or loving? Although we in all sincerity cannot act as he wishes in many instances, we can at least honor his ideas and feelings and give him proof of this. We are sorry that we cannot be as he wishes, but we, too, have our convictions. It is, however, something of great value

to us to know how he thinks and feels. We would like to cooperate with him whenever we can sincerely do so.

This attitude of trying to understand our children, trying to cooperate with them, honoring their reactions even if we do not agree with them, creates in them a secure knowledge that we regard them as individual persons, that we wish to maintain their integrity. Ours is a priceless privilege, for by offering it we have helped them to start on their way as individuals in their own right, creating their fate.

The third gift of the Wise Men, the fragrant gift of myrrh, consists in our emphasis on the element of mutuality; the mutual recognition of our own and of our children's rights to exist as separate persons. John Macmurray, in *Freedom in the Modern World,* reminds us that "the core of human freedom lies in the capacity to be ourselves for other people." He also says: "It is safe for children to be given freedom to be themselves, because we can count on their essential need to be in loving relation with others in the world, to learn to be a friend." In making it possible for our children to satisfy this

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need we are offering our gift of myrrh.

CHRIST stressed this mutuality when he said: "Have salt in yourselves; have peace with one another." (St. Mark, IX: 50) This was profound advice; for He recognized that each person must have his own seasoning and yet must also extend himself toward others in loving-kindness. With the exception of hypocrisy, the one character trait that angered Jesus was hardness of heart. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts . . . ." (St. Mark, III: 5) The heart of marble refuses to understand another person, to put itself in the other's place. When Jesus "understood" he could feel love toward another, even if "a sinner." (St. Matthew, XXVI: 10)

This empathic characteristic, an outgrowth of imagination, is inherent in all human nature. It distinguishes humanity from other forms of life. We see in animals, in birds and insects a capacity to cherish during infancy and a respect for individuality. But seldom do we see the social sense of creating and maintaining personal relationships. A human being is human only in that one of his innate needs is to belong to the human race, to play a part in its role. This is a late evolutional development, an important element in the gift of consciousness. We consciously wish to be friends with each other. We long for love; we wish to be deserving of love; we wish to give love in return.

Even the infant responds to loving expressions. He learns to smile in response to a smile. He does not scowl in response to a scowl. His every wish is toward love, toward mutuality. This wish represents a wholesome start toward the creation of personal relationships. The baby goes at least half way to meet us, in spite of his urge toward individuality; indeed as an expression of it. We can count on this need as an inner urge of his humanness.

If we, from our own similar need, can satisfy this longing in the child by our loving-kindness in the most difficult circumstances, we are giving him the chance to exercise and develop a capacity that is born in him; we are giving him an opportunity to bring to fruition his particular potentialities as a member of the human family; we are helping to establish in him a beneficent pattern of behavior that will be his possession in other and wider circles of human contact.

For an adult is in his later life with other humans exactly as he learns to be in his nursery years. If he is uncherished, if his individuality meets with disrespect, if his innate and often clumsy attempts to respond with love are met with wilful frustration, he will deal with all others as if they are enemies, defensively and with hostility. The responsibility for our children's adult attitudes toward their fellow men lies with us.

As we find ourselves these gifts of gold, and frankincense, and myrrh and offer them to our children, we shall indeed reap the reward of the three Wise Men; the reward of having recognized and worshipped a Child of God.

The Courage To Be

THE courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt.—PAUL TILLICH, *The Courage To Be*

Dealing with Interpersonal Conflict (Part II)

A Client-centered Therapeutic Approach Offers The Possibility of a Solution of Social Conflict Through the Release of Constructive Forces Within

BY CARL R. ROGERS
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IN the preceding discussion I have have noted that therapy deals with inner conflicts which frequently involve interpersonal conflicts. While pointing out some of the phases of constructive resolution of interpersonal conflict in therapy through release of feelings, through the gradual exploration of attitudes and through the development of conscious awareness of behavioral patterns and motives, I have also indicated some wider implications of client-centered therapeutic experience for the conflicts of society at large. Let us now look at three further phases of the therapeutic process and turn finally to some additional implications which the client-centered treatment of interpersonal conflict has for social conflict generally.

Having traced the therapeutic process through release, exploration, and developing conscious awareness, the question still remains: how does this process actually change adverse interpersonal relationships? The gist of the answer lies in the next phase.

Full conscious awareness of all the aspects of a given interpersonal conflict supplies a new frame of reference in which the very nature of the problem is radically altered. At the outset, the conflict between the client and other persons seems inevitable and irremediable. As the denied elements are admitted into consideration, the whole picture of the relationship between the self and others undergoes change. The problem that previously seemed insoluble now becomes mutual and soluble.

The union official who at first saw management as an implacable foe came

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to see the union-management relationship in a new light:

UNION OFFICIAL: And in the plant it's not just management that causes trouble. Like I was saying, the faction leaders in the union raise hell . . . . You see, these guys are of three kinds, I figure. They're either "rabble rousers" (uncompromising in their views), "fence sitters" (trying to support both union and company), or they're "fence jumpers." This applies to both union and company men. There are a lot of the first two kinds, and they aren't worth a damn. They don't do anybody any good. The "fence jumpers" are the ones that really get things done. They decide things on the merit of the case. On one issue, when they think the union's right, they'll jump on our side and fight like hell. Then the next time, when they think we're wrong, they'll jump on management's side and blast hell out of us. Well, that's O.K. There's plenty of times we need to get blasted. I know I've asked for things sometimes that I knew damned well I shouldn't get. But I have to, in order to stay in office. But that "fence jumping" is a hard course of action to follow. It takes a strong man, and there are damn few of them in our plant.

COUNSELOR: You feel that if there were more men who were "fence jumpers" there might be a way out, but how to get that policy to be followed is pretty tough. Is that it?

UNION OFFICIAL: Yeah.

The frame of reference has changed. At first his picture of the situation was: "We're right; management is all wrong. The situation is impossible." Now the problem is perceived in new terms: "Management has faults. We have faults. The only people who help are those who honestly face the reality of each dispute. That's hard to do. Can it be done?" There can be little question that this new conception of the problem is more realistic than the first, and that the problem itself is more soluble when seen in these more accurate terms.

IN the case of Mr. Winn, the problem as first perceived was one of a virtuous husband and an erring wife. No mutually satisfactory solution seemed possible. As Mr. Winn worked through the whole situation, however, it was redefined, rather abruptly, in the seventh interview:

MR. WINN: I had a funny experience last night that sorta turned my mind inside out . . . . (*Later.*) This business about my wife and Jim—that sort of blots out somehow. I can't quite straighten it out. I would like to be sure. I thought it all over. I could be mistaken . . . . (*Later.*) I thought, too, about my wife. I put a lot of different little things together and I realize that I might be mistaken.

COUNSELOR: It made you feel that your suspicions might not be correct.

MR. WINN: That's it. I'm reasonably sure that she was right. (*Later*) The sudden point in this dream or whatever it was, was this thing about my wife. I see that I'm the one at fault there.

The problem has now been redefined in these terms: "I've been at fault in many ways. I have given my wife cause to misbehave, but I do not believe she has done so. The problem has been in me." Here the frame of reference has changed so completely that the original problem is not even recognizable in the new and more realistic formulation. Paranoid attitudes have shifted to realistic ones.

Miss Taylor's concept of her problem also underwent transformation. At first she conceived it in terms of un-

reasonable parental domination and control; later she phrased it somewhat after this fashion: "My parents are unreasonably controlling, but my desire to be dependent and my refusal to share my real self with them helped to create the problem." Again, it is perceived as a mutual and much more soluble difficulty.

One might say that most of the difficult problems of relationship, the situations of interpersonal conflict, are never solved as they stand. They are, in fact, usually insoluble as presented. But when they are redefined in the added light provided by the conscious awarenesses which have developed, they become solved in a new frame of reference. The relationship between the self and the other person is perceived in a vastly different fashion.

The same process occurs in therapeutic handling of group situations. A military group, compelled to take a training course which the members did not wish, sulks and refuses to work in the course. Given an opportunity by a permissive instructor, the members talk out their negative attitudes. Hostility to the army, to the course, to their military assignment, and to the instructor are all freely expressed. But when these emotions are drained off the members tackle their problem, decide they will be better satisfied working on the course than shirking, and turn constructively to the training program. Is it too much to hope that a group which seems hopelessly antagonistic to Negroes or Jews might also revise its attitudes? As the emotional tensions were released, as all the accusations and charges were accepted by a clarifying and understanding therapeutic leader, is it not entirely probable that the hidden motivations —the economic fears, the feelings of social guilt, the fear of justice—would come to the surface and be consciously accepted? And as these were admitted into group consideration by the group itself, then the whole problem might dissolve, to be replaced by a new problem, a much more soluble problem, existing in a sharply different frame of reference. Unfortunately, relatively little has as yet been done in experimental work in this area, but there is every reason to be encouraged as to the possibility. Certainly it has proved true in individual therapy that almost no interpersonal conflict is really insoluble, once the conflict is defined in its real terms, including all the aspects customarily denied to consciousness.

STILL another way in which the frame of reference is changed is through the alteration which therapy brings about in the concept of the self. The client, as his span of conscious awareness widens, creates a new, a truer, and a more positive concept of himself. In other words, not only does he perceive the relationship between self and others in a new and different fashion, but he forms a new and altered concept of self which still further alters the total frame of reference by changing one of its major terms.

An example from the case of a young man with many deep problems will illustrate the fashion in which conscious awareness brings an acceptance of the "real" self, and an alteration of the self-concept:

JOE: Then there's the conflict about the pretense of extreme masculinity and whether I should adopt it or not. I don't believe I should. I shouldn't work so hard to try to build up my body the way I've been doing. Getting a sporty car is a little part of that, too. If I let things be a little more laissez faire, it may work out better.

COUNSELOR: You feel that perhaps

you don't want to work quite so hard at being masculine.

JOE: I think all the extravagant things I've wanted to do I *thought* were financial, but I think they were a desire to be masculine. I've wanted an airplane and a yacht and a big library—that last is sort of a musty masculinity, but I never intended to read them. I've always wanted an underground gunroom, too.

Here it is plain that his previous concept of this aspect of himself is that of an extremely masculine young man, or possibly in his moments of greater awareness, a concept of himself as being not at all masculine, but putting up a pretense of masculinity. Increased conscious awareness brings him a new concept of self as a person with some masculine traits who can be comfortable in his own natural degree of masculinity. Need it be pointed out that this more comfortable and truer concept of self has many implications for his social relationships? It makes him definitely more easy, less overbearing, less defensive. It has altered in fundamental fashion the very base on which his interpersonal conflicts have developed.

Finally, the awarenesses that develop in therapy release the individual's capacity to exercise conscious control over his behavior, to move in purposeful directions based upon a newly achieved integration. Nothing in the process of therapy is more impressive than the constructive capacity for wise behavior shown by the individual when he has accepted and assimilated the insights he has himself achieved. This new behavior, let it be emphasized, is not suggested, even in subtle fashion, by the therapist. It results from the release of the normal forces of growth within the individual, who now takes constructive steps to deal with the problem that he has newly formulated.

It is worth noting this aspect of the process as it occurred in each of the illustrative cases used in the first of these two articles.

Miss Winkler, who hated her mother, indicated her insight and the new direction of her behavior in these words:

MISS WINKLER: I don't really think it is necessary now that I even waste my time wishing she were dead . . . . Surely I can stand on my own two feet, even though she is alive . . . . I'm big enough to live and let live . . . . I really pity her. She must be in hell herself . . . . She is lonely and despised.

COUNSELOR: You feel that your mother is really an object of pity—she's probably unhappy and miserable and lonely.

MISS WINKLER: Yes. But she's able to live her life, and I shall live mine and avoid her as much as possible. Perhaps some day we can even become reconciled to each other on a fifty-fifty basis.

Though her decision was to diminish the relationship, she could now do it without conflict, without bitterness, and with hope of gradual reconciliation.

Miss Taylor, who resented her parents' control, decided with fear and trembling to try to stand up as an independent person in her relationship with them. After vacation, she came into tell of her attempt.

MISS TAYLOR: I have never gotten along so well with my parents in all my life. I'm so happy about it I don't know what to do, [*She tells of an incident in which her father began to criticize her unjustly.*] Something happened, though, and I blew up, too. We had a hot and heavy argument for quite a while. After that he never said another thing. I guess he thought I was big enough to stand on my own two feet.

All the rest of the time I was home, instead of telling me what to do, he would ask me. I was able to think for myself for the first time in my life at home. It was a funny feeling.

(*Later.*) You know when I went home, I would never let my parents read my letters . . . . While I was home this summer, though, I decided that I would try it and see what happened. I did, and my goodness, it helped. It seemed to bring us closer together. For the first time in my life, I felt close to both my parents.

A FRESH and constructive solution becomes possible when purposes are clear and behavior is subject to conscious control. Miss Taylor was able to build a constructive relationship to her parents because she was no longer fighting herself in them.

Mr. Winn decided he would go home and "throw in my hat to see what happens." He went home and, after a short period of upset, rebuilt with his wife a good relationship which has lasted for several years.

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The veteran, Hudson, who was about to leave his job, came to face and accept, and hence to be able to control, his deeply aggressive attitudes. As with the others, his conscious awareness expanded to include factors he had hidden from himself: "Maybe I was sort of to blame, too, when I got into trouble." He stayed on the job and became a more stable worker.

The union leader also discovered a solution to his newly defined problem. He went on as follows from the point at which he was last quoted:

UNION OFFICIAL: Yeah. I was just thinking. There is a way to do that. And that is to get more cases to the WLB. The facts have to be presented there. I hadn't thought of it this way before, but I remember a case [*goes on to describe a case and the debate on it*]. After we got into it, both management and the union were satisfied. It did a lot of good for our relations. If we could build those kinds of things up big, it might lead to the settlement of other matters in the same way.

COUNSELOR: If you could build a strong precedent of cases settled on merit, you might be able to solve more problems that way and improve relations.

UNION OFFICIAL: I really think so. You know a guy gets discouraged now and then and starts chewing his own tail. But I feel better about this stuff now, and I think we'll get something done.

It should be pointed out that the reason interpersonal relations improve as a result of the therapeutic process is that they become realistic. As the person faces and accepts himself, he also becomes realistic in relations with others. Problems of interpersonal relationships do not disappear, but they are handled differently. They are dealt with in ways that are straightforward, and solutions are chosen which are in line with real attitudes, and hence are effective. It would appear that satisfactory ways of getting along with another can always be worked out, if the basis of the relationship is the real attitudes which exist.

Clinical evidence is beginning to indicate that social tensions and interpersonal conflicts may be dealt with on a client-centered basis not only through individual therapy but also through group therapy. The phases of the group process, as well as of the individual process, would seem to be: emotional release, gradual exploration of attitudes, growing conscious awareness of denied elements, a changed perception of the problem in an altered frame of reference with a changed concept of the self, a new course of consciously controlled action better adapted to the underlying reality of the situation, and a resulting improvement in social and interpersonal relationships.

In group therapy as in individual therapy, the basic motivation for change appears to be a socially and biologically based preference for harmonious rather than antagonistic relations, for mutuality rather than complete selfishness, for a high degree of individual independence rather than submissiveness. When this motivation is blocked by repressed elements, factors that the group cannot fully face, conflict situations are difficult to resolve. The force that operates to bring about change, in the atmosphere created by a client-centered therapist acting as a catalyst, is the growth capacity of the individual, the tendency toward maturity and socialization which is the mainspring of human life, group or individual.

THESE are only clinical hypotheses. We are as yet only at the stage of clinical observation and description.

Our clinical experience with groups points to possibilities of an exciting nature, but they are as yet only possibilities.

Research, in other words, is vitally needed in this important field of the therapeutic handling of social conflict. In individual therapy, the research of the past decade has done much to move us from observation, description, and hypothesis, to a stage where we have an increasing body of evidence to support the hypotheses. A similar type of research is deeply needed in the social field. We have the hypotheses, we have the techniques, we have some of the research tools, and we have trained professional people interested in this field.

Even should the basic hypotheses prove essentially true, many unanswered questions would remain. Would emotional release ever bring a temporary increase in aggression outside the group? Do the techniques of client-centered psychotherapy need to be altered for group use? Does group therapy produce an alteration in group attitudes or in individual personalities, or both? Does the process apply only to limited types of groups, or to a very wide range? Can group therapy be carried on in situations involving deep conflicts?

As clinical experience with client-centered therapy is examined and evaluated, its phenomena seem to assume ever greater significance, and at least two long-range implications become worthy of special consideration.

As we examine and try to evaluate our clinical experience with client-centered therapy, the phenomenon of the reorganization of attitudes and the redirection of behavior by the individual assumes greater and greater importance. This phenomenon seems to find inadequate explanation in terms of the mechanistic type of determinism which is the predominant philosophical background to most psychological work. The capacity of the individual to reorganize his attitudes and behavior in the directions determined by his own insight into the factors of his experience is an impressive capacity. It involves a basic spontaneity which we have been loath to admit into our scientific thinking. Allport has pointed out that in other areas besides therapy we have given too little attention to the volitional factor.

The clinical experience could be summarized by saying that the behavior of the human organism may be determined by the external influences to which it has been exposed, *but it may also be determined by the creative and integrative insight of the organism itself.* This ability of the person to discover new meaning in the forces which impinge upon him and in the past experiences which have been controlling him and the ability consciously to alter his behavior in the light of this new meaning have a profound significance for our thinking which has not been fully realized. We need to revise the philosophical basis of our work to a point where it can admit that there exist within the individual forces that can exercise a creative and significant influence upon behavior, which is not predictable through knowledge of prior influences and conditionings. The forces released through a catalytic process of therapy are not adequately accounted for by a knowledge of the individual's previous conditionings, but only if we grant the presence of a capacity for integration and redirection within the organism. This capacity for volitional control is a force which we must take into account in any psychological equation.

IN applying this thought to the situations of interpersonal and social conflict with which we have been concerned, a signficant implication is evident. A client-centered therapeutic approach offers the possibility of a solution of social conflict, not through the discouragingly slow process of trying to change individuals from without, but through the release of integrative and constructive forces within such individuals and groups. As we have seen from the clinical illustrations, the "cure" for a husband's suspicion of his wife, or a union leader's bitterness toward management, lies not in some more powerful psychological pressure which can be brought to bear by others, but within the individual himself, through the release of constructive forces by procedures we are already beginning to understand. It also appears possible that the "cure" for hatred between Jews and non-Jews, between Negro and white, lies not in the external psychological forces which can be brought to bear, but lies within the fearful and antagonistic groups themselves. It is within the situations in which we find discord and bitterness that we may also find the positive and creative and integrative strengths which may be released through a catlaytic type of therapy to bring about a resolution of the conflicts. This is the note of hope which we feel is justified by our experience with a client-centered therapy in individual and group situations.

Anxiety of Guilt

THE anxiety of guilt . . . is present in every moment of self awareness and can drive toward complete self-rejection, to the feeling of being condemned—not to an external punishment but to the despair of having lost our destiny.—PAUL TILLICH, *The Courage To Be*

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Pastoral Psychology and Pastoral Care

We Can Give Help Only As We Genuinely Get Within the Frame of Reference Of the People We Try to Help

BY SEWARD HILTNER
Associate Professor of Pastoral Theology
Federated Theological Faculty
The University of Chicago

LIKE the previous article, "Pastoral Psychology and Pastoral Counseling," this will attempt to sustain the general thesis that our knowledge of pastoral psychology is relevant to the many aspects of the minister's work and that in the study of that work we can correct, enlarge, or deepen our knowledge of pastoral psychology. The present article will explore the meaning and implications of the general thesis in relation to that activity of the minister which we call pastoral care.

This is the second of a series of four articles exploring the relationship of pastoral psychology to other aspects of the minister's work, and the broader aspects of ethics and theology. These articles, we believe, represent a very significant contribution by Dr. Hiltner to the study of this important subject. The first of these articles, "Pastoral Psychology and Pastoral Counseling" appeared last month. The last two articles will appear in early issues.

It is no easy matter to define pastoral care. From the derivation of the words, the general intent is clear—pastoral care are those activities of the minister which focus on shepherding. But what, in turn, do we mean by shepherding? If we think of the hundred sheep of the New Testament, definitions of shepherding have ranged all the way between the two extremes. On the one hand, pastoral care is what we do with the one lost sheep. On the other, it is everything we do with the whole hundred to keep them from straying. Neither extreme helps us very much.

Still thinking of the hundred sheep, a minimal definition of pastoral care would be that it deals with the one sheep who is lost now, with any of the other sheep when they go through periods of lostness (and at some time or other, each one will be lost), and with those activities in relation to the ninety and nine which either help them to confront a degree of lostness which actually exists but which they have not admitted, or which aids them to build a special strength against their own peculiar capacities for getting

lost. Thus, pastoral care is not all the minister does; but it is something he does *for* all though at different times and seasons. So viewed, pastoral counseling becomes an aspect of pastoral care; while evangelism, Christian education, and worship, for instance, become coordinate or conjunctive with pastoral care.

Hypocrites in the Church

As concrete material through which to study how pastoral psychology helps pastoral care and how our reflection on our activities of pastoral care contributes to our pastoral psychology, I have elected to present excerpts from some actual pastoral contacts which focus around some one's joining the church. At first glance, it might appear that, according to the definitions given above, these situations should be labeled evangelism. It is true that they all contain an evangelistic focus. But since all the people involved are within the constituency of a particular church, and so recognize themselves, the contacts fall more especially under a pastoral care than an evangelistic context. If any of these people should die, get married, etc., it is to this church and this minister that they would look. But because joining the church formally has particular meanings for them, these contacts may be considered at least as much from the focus of pastoral care as from that of evangelism. And if two pastoral birds can be killed with one psychological stone, this may be pleasing to every one but the birds!

The first pastoral contact was held between Pastor Pym and Gilbert Tenant, a farmer. The Tenants had come to this farm and the small rural community about three years prior to this contact. They have attended worship regularly at the church for some months past, and Mrs. Tenant has also contributed her services ably as a teacher in the Sunday church school. But neither has ever joined the church. For various reasons the minister had not previously had occasion to discuss with either of the Tenants the possibility of their joining the church formally. On this occasion Pastor Pym had to make a call to discuss some church school matters with Mrs. Tenant, and he had decided to raise the other question at the same time. After disposing of the church school business, Pastor Pym asked Mrs. Tenant about their joining the church. She had been from the beginning, she said, eager to join, but had not done so because of her husband's reluctance. He had been brought up in another denomination, she said, and continued to give this as his reason for not wishing to join. "However," Mrs. Tenant added, "I'm going to keep after him until he agrees to join your church."

Mr. Tenant then arrived from having finished some farm chores, and the following talk occurred between him and Pastor Pym.

PYM: I'm afraid I got you into some hot water with the wife.

TENANT: Oh?

PYM: Yes, I just asked your wife if the two of you would like to join our church, and she told me that she was going to keep after you.

TENANT: (*Laughing*) Yes, she's had quite a time with me, I guess.

PYM: You would rather wait a while; is that it?

TENANT: Yes. I was quite active in my home church before we moved here.

PYM: And it's kind of hard to break the old ties?

TENANT: No, it isn't that so much. It's just that I've seen a lot of pettiness in churches. And, well, it just

seems that it isn't Christian. I'd rather not have any part of it.

PYM: Kind of gives you a sour taste; huh?

TENANT: Yes. It just don't seem that people who call themselves Christian should act that way.

PYM: They ought to be more like the name implies?

TENANT: Yeah. Don't you think so?

PYM: It looks like church people ought to behave differently; right?

TENANT: Yeah. They do a lot of things that just aren't Christian to my way of thinking. Of course, I suppose no one is perfect—Lord knows I'm not.

PYM: It's hard to be a perfect Christian.

TENANT: Yes, I guess it is. And I guess a lot of church people try pretty hard.

PYM: There seem to be some sincere people in churches?

TENANT: Yes, I guess there are a lot of fine folks in church and they do a lot of good. It's just a few of them that cause all the trouble.

PYM: Although there are some trouble makers in church, nevertheless there are, you feel, a lot of good folks too?

TENANT: Yes. I guess maybe you're right. I'll think over about joining the church and let you know.

PYM: Do that, Mr. Tenant. I can't promise that our church is perfect, but I do think we have a lot of fine folks. And we would like to have you and your wife working with us. You think it over and, if you like, I'd be happy to talk it over with you again.

As pastoral care, is this a good, bad, or indifferent job? After writing it up, Pastor Pym had this to say, "There is nothing that will cure an overdose of pride like such an interview. I was beginning to feel that I was getting to

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be an expert in the field of counseling. Needless to say, this one took the wind out of my sails. I believe that the core of the trouble was that I was too self-conscious. I believe I was trying subtly to argue Mr. Tenant out of his attitude; and at the same time I was trying to convince him that I was a pretty regular fellow."

Since Pastor Pym is a bit curt in his analysis, we can not be quite sure of his reasons for considering the contact a failure. What he would have regarded as, under the circumstances, a successful contact, is even less clear. But he did not like this one, feeling on reflection that he was laboring under two related compulsions: to be subtly coercive, and to be charming.

FROM our point of view, perhaps we may concede some truth to Pastor Pym's thoughtful self-criticisms. Nevertheless, there are some very positive things which may be said for him, if he will not say them himself. To begin with, he does not evade the issue when beginning his talk with Mr. Tenant, as by wandering through the weather, the current price of corn, and so on, in the hope that Mr. Tenant may finally get around to the subject of joining the church. Joining the church is what he has come to talk about; and, with courtesy and humor, he makes no apologies for it. This is correct. There is nothing coercive in raising the question. That is, if you like, a part of his job.

In the second place, Pastor Pym does not, at least obviously, attempt to argue Mr. Tenant out of his hesitations in general, and his view of the church as a harbor for hypocrites in particular. At each point when an objection is voiced, the pastor attempts to draw out the meaning, to understand what Mr. Tenant really means to convey. One may guess that Mr. Tenant has met few if any preachers before who would deal with him in this way.

Thirdly, Mr. Tenant does make some alteration in his attitude during the course of the contact. Before it is over, he volunteers that he believes Pastor Pym is right—which refers to the natural connotation of a pastor with its being the proper thing to join the church, rather than to any explicit urging which Pastor Pym has made to join up.

Finally, when Mr. Tenant says he will think it over, Pastor Pym does not urge him to do so by next Sunday or any particular time, but properly makes it known that he will be glad to discuss further, will welcome the Tenants any time they decide to take the step. All these seem fairly weighty considerations. If Mr. Tenant does decide to join the church, he will not do so with the notion that pastor and wife have coerced him. Even if the pastor had read a lecture on the church's being for sinners not saints, this would have been direct though well-intentioned coercion, and Pastor Pym did not do this. If Mr. Tenant decides, at least temporarily, against joining the church, there seem to be no obvious barriers to the pastor's talking it over with him again. And if Mrs. Tenant urges her husband so hard as to rouse his resistance, the way is open for the pastor to discuss that with her. All in all, it seems very difficult to consider this an unsuccessful contact granted all the circumstances.

How, then, can we account for Pastor Pym's severe self-criticism? There seem to be two lines of possible explanation. One would be that he did not get the Tenants signed on the dotted line. But it seems plain that this is not the meaning. If Mr. Tenant had

been pressured into agreeing to join the church, Pastor Pym would clearly regard this as an unstable decision, achieved by coercion and likely to be followed by open antagonism rather than active participation.

The other possible explanation is that Pastor Pym, who had had some training in pastoral counseling, judged himself wrong because Mr. Tenant said so little about his own underlying reasons for not joining the church, i.e., did not come clean. If Mr. Tenant had talked at more length about his old denomination, his old church experience and why he had liked it, exactly which hypocrites had done him dirt, and how church had become a contended bone between himself and his wife, it seems probable that Pastor Pym would have considered the contact successful. He would have tried to understand these feelings, help Mr. Tenant to clarify them, and trust that the process would continue and Mr. Tenant eventually join the church. But Mr. Tenant, in fact, told very little, and moved only on generalities. In addition, what little he did say was about other people not himself, i.e., the hypocrites. So, concluded Pastor Pym to himself, I failed to get his confidence sufficiently for him to discuss with me his really significant feelings.

Now, let us be clear that Pastor Pym's basis of professional self-criticism is pretty high, and that he would be perfectly correct in assessing the contact as positive if Mr. Tenant had brought out deeper and more detailed personal feelings. It may be also that something in Pastor Pym prevented the emergence of some material of this kind; and whether true or not, to hypothecate such a possibility puts Pastor Pym on the methodological side of the angels.

YET it also leaves him underestimating the virtues of this pastoral contact. He does not give due weight to the difference between his approach, readiness to understand Mr. Tenant's objections, and that which would have been followed by a good many ministers. Indeed, the following is not impossible. Suppose that Mr. Tenant, under the unexepected understanding by Pastor Pym, should have told a good deal about his inner feelings. If the logic of his own position then forced him to say he had better join the church right away, he might then feel like the person visited by the clever salesman who knows how to listen as well as talk, and who realizes only after the merchandise has been purchased and the salesman departed that he was sold a bill of goods by some one who recognized listening to be a better technique than talking. This would seem to be quite a possibility with regard to Mr. Tenant. But this the pastor has avoided. He has done better than he knew. For the success of a pastoral contact is to be judged by its total context, not by the quality of material which the parishioner brings out. In this case Mr. Tenant's conviction that the minister understands, and is not going to push, must exercise a powerful tug on his defenses. This dynamic core of the call was not evaluated properly by Pastor Pym.

Incidentally but not unimportantly, this reveals a principal reason why pastoral care and pastoral counseling should be taught together, with recognizable divisions but nevertheless jointly. For Pastor Pym was, in effect, applying counseling criteria to a pre-counseling situation; and, as a result, under-estimating the effectiveness of his work of pastoral care.

It does not require much elaboration

to suggest the value which pastoral psychology had in this contact. Pastor Pym accepted and understood Mr. Tenant's negative feelings, did not press him beyond them except through his mere presence as representative of the church. But it should also be reasonably clear that we have learned something about pastoral psychology through reflection on this contact. We have examined Mr. Tenant, Pastor Pym, and their relationship—so far as our facts permitted, and beyond these have made what seem to be reasonable hypotheses. And this examination has suggested to us a number of general principles. For example, the success of a bit of pastoral work can not necessarily be judged by the quantity of emotional material which emerges into the open. Second, the success of a contact must be judged in total context. Third, our standards of evaluation need not only to be high, but must be relevant to each situation. Fourth, we have never wholly failed if we have kept the situation open, if, as the physicians say, we have done no harm. No doubt there are other such principles if we took time to explore them. The point is that our pastoral psychology has illuminated our act of pastoral care, and our pastoral care has had a critical and constructive influence upon our pastoral psychology.

The Church is Cold

Nothing would appear to be more routine than the following contact between Pastor Hem and Mr. and Mrs. Wilkins. The pastor had had no previous meeting with the Wilkin's; and to the best of his knowledge (which later proved inadequate), they had never attended his church. But some members of Pastor Hem's church had spoken to him about the Wilkins's, suggesting they might like to join the church. With no more information than that, the following call took place.

PASTOR HEM: Hello, I'm Mr. Hem, the minister of the Northridge Church.

MRS. WILKINS: Oh, yes, come in. Mrs. Jones said you might call.

HEM: (*Proceeding to living room, doffing coat, sitting down upon invitation*) Mrs. Jones told me you folks had previously belonged to the Northridge Denomination. I try to get acquainted with those I hear about in our community.

MRS. W: I noticed in the paper that you have another church too; so I imagine you find it difficult to do too much out here.

HEM: Yes, and I guess we all keep pretty busy these days.

MRS. W: Indeed we do. My husband works six days a week; so weekends is the only time he has to catch up on work around the house. That's one of the reasons we don't get to church much (*pause, while Hem nods*). Of course I miss going to church. I always have been a church goer, and my parents were too.

HEM: It's been part of your life.

MRS. W: Oh, yes. We always went to church in the city, but out here—well, we've been out here two years now, and I suppose we really should have been going (*Hem nods*). When we first came out here, we went over to your church—that was before you came—but everyone seemed so cold and unfriendly.

HEM: You didn't feel that you were welcome?

MRS. W: We went several times. We'd go in, find ourselves a seat, and after the service walk out, and no one said a word. So then we just gave up. You don't feel like going if no one seems to care whether you come or not. Maybe that's not the right attitude, but we just didn't feel right.

HEM: You just weren't comfortable, or at home.

MRS. W: That's right. So we stopped going there. We went over to the Southridge Church in Blankville for a while; but that was too far. Say, I'd like you to meet my husband. He's working in his shop in the garage. Just a minute and I'll call him. (*She went off to call her husband, and then returned*) You know, this community makes it very difficult to get to know people. We've lived here for two years, and we don't know any one. That's one of the reasons we miss the church so much.

HEM: The church might help you get better acquainted, is that it?

MRS. W: Well, it should, but some of the people over there just act like we weren't there. (*At this point Mr. Wilkins entered the room, covered by evidences of workshop activity*) This is the new minister over at the Northridge Church.

MR. WILKINS: Well, glad to meet you. Can't shake hands (*showing dirty hands*). In fact, when I'm like this my wife won't even let me sit down in here (*he procured a dark straight chair for himself from the adjoining room*).

MRS. W: I was just telling Pastor Hem about when we went to his church, before he was there, and no one tried to speak to us at all.

MR. W: That's right. We would go over to some of those suppers too, and some one would meet us at the door, collect a ticket, and that's the last we saw of him. We'd eat, get up and leave, without any one saying a word to us.

HEM: You just didn't find a very friendly spirit?

MR. W: Well, I don't know. I guess maybe we didn't go out of our way to be friendly either.

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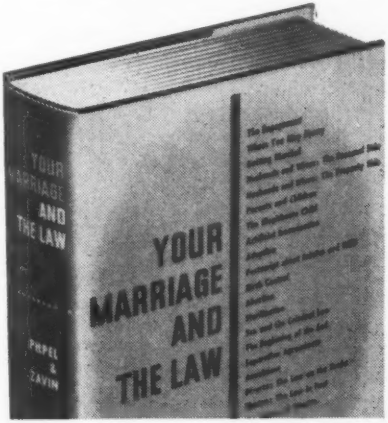

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HEM: You mean this could work both ways.

MR. W: Yeah, that's right. I suppose if we'd tried to be a little friendlier it might have been different.

MRS. W: Well, maybe things are different now. By the way, do you have a choir?

HEM: Yes.

MRS. W: Mary, our older daughter, sings in the glee club at school, and I'd like it if she could sing in the church choir. My husband and I used to sing in the choir too.

HEM: Well, good.

MR. W: Oh, yes, I still like to sing. I was once tenor soloist when we went to the Eastridge Church.

HEM: I'm glad to know about this. Maybe we could have the whole family singing in the choir.

MR. W: Well, I've got to get back to work, but I'm glad to have met you, and you'll see us over there one of these days.

MRS. W: Yes, you will. We may be away this week, but we'll be there the next Sunday.

To round this one off, we might report that the whole family did come to church, and soon found themselves in the midst of church activities.

What strikes us most obviously about this call is the extremely routine character of its context. People have moved, used to go to church, now feel out of place, tried it and it didn't work. But what impresses us at the conclusion of this call is that the pastor seems to have created the conditions for a new start by the Wilkins's. What does this mean? Was this family "sitting ducks" for any pastor who would trouble himself to make a call? Did the pastor do an excellent job and know why? Or what?

THE ANSWER seems to me to lie in the "or what." I doubt very much if the Wilkins family can be considered fruit ready to drop into any old ecclesiastical basket. Throughout the contact, it would have been both easy and natural for the pastor to protest that his church was a friendly place. But if we go back and look at those spots, we see that he did something quite different. Had he protested the friendliness of his church, he would of course have been denying the Wilkins's the right to their feeling about the church's coldness; and would have got opposition from them, whether secret or overt.

What Pastor Hem did at the crucial points (e.g., "You didn't feel that you were welcome?") was basically to accept their feelings as facts, even though the feelings from his point of view were negative, and therefore he communicated understanding to them. Although he was not very clever about it, he did this with a certain amount of consistency throughout. Why, then, do we have reservations about what he did? The answer is that he did not seem to know what he was doing. This point is accentuated in the evaluation he wrote of the contact, which simply said he thought the call effective but without indicating why. Pastor Hem had had work in pastoral care and counseling, and he knew that Mrs. Wilkins "got the idea that I understood what she had been up against." But this seems to have no dynamic significance to Pastor Hem. He might be said to carry the treasure in an earthen vessel with no realization that a treasure is involved. This means it is true that he did better than he knew But in that event, it is also true that he did better blindly, and through technique rather than comprehension; and it is to be doubted how deeply this ap-

proach has become integrated within his life. However, it should not be difficult for him to take his particular next step, which is seeing vitality beneath the surface of what he has regarded as mere routine.

In terms of getting the Wilkins's to return to church, and with a better attitude toward relationships to other people in the church, Pastor Hem has certainly been evangelistically successful. But he has also, despite his limited understanding of what had occurred, exercised effective pastoral care. The essence of his ministry has been shepherding; and the result has been a spontaneous change in attitude toward the church and toward responsibility for friendliness on the part of the Wilkins's. An unshepherding type of approach would have alienated the family, or made them feel they had been sold a bill of goods which they could return without sampling to the bargain basement.

It might also be noted that Pastor Hem nobly resisted all temptations to blame the matter, however subtly, on his predecessor. This pastor's instincts were certainly fine. It is just too bad his cerebral cortex has not caught up with his viscera.

Church is a Family Matter

Edwin Foster and his family moved to the community in which Pastor Ryan's church is located a couple of years ago. The Foster's joined the church and have been active members. One Saturday afternoon Pastor Ryan dropped in to the Foster home, and found Mr. Foster performing a spot of heavy baby sitting. After exchange of pleasantries, the following took place:

MR. FOSTER: We've got what you might say is a family problem.

PASTOR RYAN: (*Casually*) Oh?

MR. F: We seem to be having some difficulties about having Sally baptized.

RYAN: How so?

MR. F.: Well, we just don't know where to have her baptized. Since we joined the church here, we think this might be the proper place. But it seems that the minister of the church in Hometown kind of has had a monopoly on baptisms in our family for a long time.

RYAN: So it presents a choice?

MR. F: Yes, he baptized all our family, both my brothers and me, and all of my wife's family too. Our other child was baptized there; but now it seems just as sensible to have the service here.

RYAN: I certainly wouldn't want you to feel that you were obligated to have me baptize Sally.

MR. F: Sure, I know that. But it does seem foolish to go back there. We always attend church here now, and only get to Hometown a couple of times a year to visit our parents.

RYAN: Uh huh.

MR. F: Personally, I never cared much for that minister either. He's been there a long, long time. My father was an elder in the church. It always seemed to me that, after my father died, the pastor wasn't nearly so concerned about us. That never looked quite right to me.

RYAN: You suspected a little apple polishing, huh?

MR. F: Yes.

RYAN: You think that sort of figures in your decision too?

MR. F: Yes, that and the fact that we would just as soon have the baptism here. But you know how families are.

RYAN: They have their own idea about how things ought to be done?

MR. F: That's about it.

RYAN: It makes even little decisions tougher when you've pulls in different directions.

MR. F: I guess younger folks aren't as concerned with traditions and doing things the same way they've always been done.

RYAN: That's right.

MR. F: Say, I wonder how your baptisimal service varies from the one at Hometown Church? There probably isn't a lot of difference. (*At Mr. F's request, the services were compared, and found to be about the same*). Well, I can't see much difference. We'll have to let you know about it.

Pastor Ryan wrote, "I was in a delicate situation which probably had some influence on my remarks. As soon as the nature of the problem was apparent, I was conscious of caution in my remarks to avoid giving the impression that I was trying to 'get' the baptism. I would not be at all offended if they returned to their home church for baptism." This seems to mean that Pastor Ryan tried, even a bit self-consciously, to indicate that he would not be offended if the baptisimal decision were for Hometown Church.

THERE IS one very important matter which, as a result of this pre-occupation with keeping his own interest out, seems to have escaped Pastor Ryan's attention, in spite of the generally good way in which he dealt with Mr. Foster, understanding his position, not pushing, and so on. This is that Mr. Foster is struggling with two kinds of notions of what it means to belong to the church. There is, so to speak, the church of adult maturity and the church of "incestuous attachment." Which shall it be?

Mr. Foster is concerned about this baptism. If there were not two conceptions of church membership struggling in his mind, it seems likely that he would have said to Pastor Ryan, in whom he obviously had trust, "You know, we're not keen on it; but for the sake of family tradition and harmony, we're going to have Sally baptized at the old Hometown font. I don't like the idea, because our membership is here. But I thought I'd tell you so you would know we have merely bowed to sentiment this time." That was not Mr. Foster's attitude. Nor did he seem to be much concerned about hurting Mr. Ryan's feelings personally. It was, underneath, a question of what church membership should mean.

Just why Pastor Ryan, an excellent man, missed these overtones is not clear. Nor can we tell just what might have happened if he had been alert to them. Here the church membership is not a question of being on the church rolls and being active. It is a question of loyalty and sentiment, of the church as a kind of symbolic reminder of family group ties, or the church as a fellowship in any spot where the fellowship is actually exercised. One suspects baptism in one place might mean something rather different to Baby Sally, if not now, then when she hears about it later on. Her friends will be baptized here, not in Hometown.

The moral of this story is certainly not that Pastor Ryan did a poor job. What he did was fine, with small exceptions, so far as it went. But, good pastor as he is, he allowed himself to be preoccupied by leaning over backward on a personal question, and hence failed to be alert to the possible depth of a parishioner's question. Had he been alert to it, it is possible that the Foster's would have become more deeply members of the church than ever before. Whether they had Sally baptized here or not was, as Pastor Ryan rightly felt, of secondary importance. But it would have helped to concentrate on what was of primary importance, not merely on excluding what was of secondary significance. Despite his knowledge of pastoral psychology, Pastor Ryan had remembered only the "practical" part of it. If he did no harm and some good, he yet failed to let more good be born that had come close to the parturition point.

Conclusion

Any sound knowledge which we have of pastoral psychology will stand us in good stead throughout our ministry of pastoral care. And reflection upon our acts of pastoral care can inform, correct, or deepen our pastoral psychology. This is true regardless of the kind of pastoral care situation in which we are involved.

Here we have dealt with parishioners for whom membership in the church was, in some way, a problem. Such situations are not only opportunities in evangelism, but also in pastoral care. If we can learn increasingly to bring our pastoral psychology to bear, and can get genuinely within the frame of reference of the people we try to help, we may indeed succeed in giving that help. And we may become better evangelists besides.

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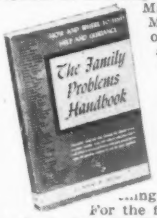

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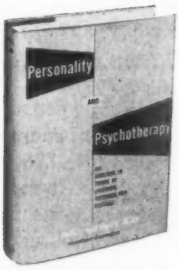

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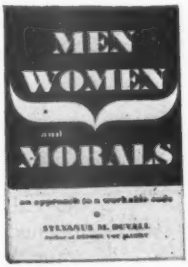

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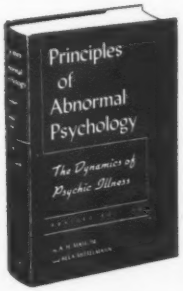

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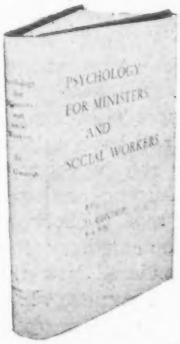

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REVIEWS OF *Current Books*

THE COURAGE TO BE by Paul Tillich (Yale University Press—$3.00)

(This book is the Pastoral Psychology Book Club Selection for December.)

These 1952 Terry Lectures at Yale University by Paul Tillich should be read by every minister. Although all his writings have contained important insights for the thoughtful reader, nowhere better than in this volume is the immediate relevancy of his thought made clear for the working pastor.

Take his treatment, for instance, of anxiety. We have all had countless experiences of working with anxious people, and have welcomed what psychology and psychiatry have told us about neurotic anxiety. But most of us have read Niebuhr, or Brunner, or other contemporary theologians, and have wondered how the religious or theological anxiety which they discuss is related to the neurotic anxiety with which our pastoral work has made us all too familiar. Are there two different things going under the same name, one thing appearing in two forms, or what? Although others have made some contribution toward answering this question, it remains for Tillich in the present volume to state accurately the road to a solution. Not only is his exposition brilliant. It is clear, understandable, penetrating, and practically relevant.

Or take the concept of courage which furnishes the book's title. The idea has tended to be subordinate in recent theological thinking for reasons which the author makes clear. Courage has so often been thought of in merely ethical terms that its rootage "in the whole breadth of human existence" has been forgotten. No one can read Tillich's book without bringing back courage into his Christian vocabulary—and in a way which makes contact with the anxieties and discouragements of modern men.

Or examine the discussions of existentialism and the existential which appear mainly as parts of the last two chapters. Tillich's is the most clarifying discussion I have ever read, despite its brevity. As a movement, Tillich believes existentialism (as an *ism*) arose because the existential element (essential to vital Christianity) had become lost, strayed, or stolen. For the first time, the ordinary reader has a good chance to understand what is involved in this much abused term.

There is a penetrating discussion of individualization and of the nature of individuality. But especially in the latter half of the book, the author's sociological and political insights are also included—and there is illumination of the nature of the current social pressures upon us all.

Paul Tillich is a radical Protestant —radical in the same sense in which Luther and Calvin and the other

founders of Protestantism went to the roots of Christianity for which they testified. Perhaps no other theologian of our day has succeeded so well as Tillich in capturing the essential and radical message of the Reformers (like that of New Testament Christianity before them); and yet has interpreter this for modern man without the slightest trace of regression to an outmoded and pre-scientific world view.

This is of course, pre-eminently, a book on theology. But after its perusal, more readers may see that a vital, radical, and Protestant Christian theology must include an equally vital, radical, and Protestant pastoral psychology. Tillich's concepts of courage, anxiety, individualization, participation, and so on, can deepen the roots out of which we construct a thoroughly Christian pastoral psychology which is relevant for our age.

—SEWARD HILTNER
Associate Professor of Pastoral Theology
Federated Theological Faculty
The University of Chicago

YOUR MARRIAGE AND THE LAW by Harriet F. Pilpel and Theodora Zavin (Rinehart—$3.95)

(*This book is the Pastoral Psychology Book Club Dividend for December, January, and February.*)

The book covers the field in a remarkable way. It is presented in four parts: Part I is entitled Husbands and Wives and includes chapters on the engagement, getting married, the personal and the property side of marriage.

Part II concerns the relationship of parents and children, with chapters on the illegitimate child, adoption, artificial insemination, and information about estates and wills.

Part III considers the sexual relationship—birth control, abortion, sterilization, and sex and the criminal law.

Part IV concerns the termination of marriages—separation agreements, annulments, the law "on the books," and the law in fact, and the effects of divorce.

An introduction to the book is written by Dr. Abraham Stone, who indicates great appreciation for the book.

Your Marriage and the Law will be useful to many persons—those looking toward marriage as well as husbands and wives. It would be a fine resource for courses in marriage; it is the kind of book which the marriage counselor should have available for reference and presents a sound point of view toward the whole field for the minister.

Here is a fundamental contribution to the growing literature in the field of marriage and the family, and the nature of the laws governing these institutions. This book points out graphically the need for revision and uniformity in the laws of the various states.

—ROY A. BURKHART
Minister of First Community Church
Columbus, Ohio

SYSTEMATIC THEOLOGY (*Vol. I*) by Paul Tillich (University of Chicago Press—$5.00)

Successive generations of students at Union Theological Seminary have had the privilege both of attending Tillich's lectures and of possessing the mimeographed copy of the propositions on which the lectures were based. Now, at last, Tillich has found time to expand two sections of the propositions into a book, and there is good hope that in the near future the other three

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sections will be made available in a second volume. This means that a far wider public will now be able to study the thought of one of the greatest theologians of our time.

Tillich has divided his theological system into five main parts. He is well aware of the ambiguities inherent in ordinary human existence, and of the questions which they pose. He is also convinced that these questions can only be answered in terms of God's revelation in Christ. Thus, his constant concern is to analyze the varying aspects of the existential situation and to relate them to the great affirmations of the Christian Gospel. Man's finitude and God's ultimacy are related in the section, "Being and God"; man's estrangement and God's salvation in "Existence and Christ"; man's ambiguous life and God's creative purpose in "Life and the Spirit"; man's imperfect rationality and God's self-disclosure in "Reason and Revelation"; and finally, man's historical limitations and God's eternal Kingdom in "History and the Kingdom of God." The volume before us includes sections 4 and 1, together with a valuable introduction. The other three sections will make up the second volume and will complete the system.

It is obviously impossible within the space of a short review either to give an adequate summary of the system or to begin to assess its merits. Only a few impressions can be recorded. First and foremost, it is probably true to say that no theologian writing today is as closely in touch with the multiple movements of contemporary thought as Tillich is. He walks with confidence in the fields of philosophy, the social sciences, economics, art, history. He constantly has his ear to the ground, listening to man's questions and examining their significance. At the same

time, he believes that the norm of systematic theology which he expresses in the form, the 'New Being in Jesus as the Christ,' is adequate to every demand of the present apologetic situation. It is his task to correlate question and answer, a task which requires the exercise of all the powers of man's mind, a task which can never be completed, but a task which is the inescapable concern of all those who have themselves heard the call of God in Christ.

The section on "Reason and Revelation" is, in the reviewer's judgment, as satisfactory a treatment of this thorny subject as can be found anywhere today. No one could accuse Tillich of depreciating the achievements of human reason. At the same time he is convinced that there is such a phenomenon as 'revelation'—"a special and extraordinary manifestation which removes the veil from something which is hidden in a special and extraordinary way." His exposition of the reality of revelation is a most impressive piece of writing. The section entitled "Being and God" is, however, less easy to follow. At times there seems to be a veritable maze of words such as being and non-being, finitude and transcendence, ontological strictures and dialectical negativity, and it is not easy to find one's way towards clear ideas. Yet it must be allowed that Tillich is attempting to deal with ultimate mysteries and with the profoundest questions which arise in human life. Always he is wrestling with great themes.

In every sense this is a great book and one which is likely to form the basis of study for many years to come.

—FREDERICK W. DILLISTONE
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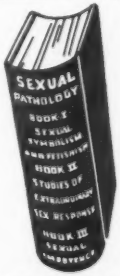

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THE THEOLOGY OF PAUL TILLICH Edited by Kegley and Bretall (Macmillan—$5.50)

Borrowing a leaf from the series in the Library of Living Philosophers, Professors Bretall and Kegley have launched the first in a series in the Library of Living Theology, in the volume on *The Theology of Paul Tillich.* The chief merit of the book is that it presents various aspects of Tillich's thought with critical appraisal of some of the issues. The book includes an autobiographical section by Tillich and a reply to his expositors and critics. In this sense the book is a kind of dialogue by contemporary theologians.

Tillich's place in contemporary theology is admirably dilineated by Walter M. Horton. Professor Heimann provides supplemental material in his critical discussion of Tillich and the Religious Socialist movement, while Professor Siegfried, who might have completed the picture in his article on "The Significance of Paul Tillich's Theology for the German Situation," deals with everything but what his title would indicate. "The Method and Structure of Tillich's Theology," by George Thomas, and "Some Structural Concepts in Tillich's Thought and The Pattern of the Liturgy" by R. H. Daubney, are hardly more than a collation of passages from Tillich, interspersed with questions of the authors. And the articles by Theodore M. Greene and James Luther Adams fall into the same category.

Neibuhr writes primarily about his suspicions of Tillich's speculation and I think misinterprets some of Tillich's statements, while Ferré might have saved himself some questions had he remembered that volume 2 of Tillich's *Systematic Theology* will deal with the concept of the spirit and the church. He had the difficult task of writing from materials which are still in skeletal and fragmentary form.

Among the most interesting articles are those by Randall and Roberts, whose critical expositions are clear and whose criticisms, it is obvious, Tillich takes very seriously. Hartshorne's very able article on "Tillich's Doctrine of God" is intricate and detailed, with most of the criticisms couched in the framework of the author's own metaphysical system.

By far the most important article in the series, I think, is that by Professor Mollegen on "Christology and Biblical Criticism in Tillich." He has stated very thoroughly and concisely Tillich's position on the much debated question of the historical Jesus. He has shown decisively that the usual criticisms of

Tillich on this question are inaccurate, though he has raised a crucial theological problem on a completely different level.

This book will be most helpful to those who have not yet found their way into Tillich's thought. Those who are already fairly well acquainted with Tillich will find some of the articles very interesting, though most of the material will probably be rather tedious reading. It is obviously difficult to say much about a book which is already an exposition and criticism of another man, including this man's reply. Reading the book makes clear there is no substitute for reading Tillich.

—JOHN DILLENBERGER
Associate Professor of Religion
Columbia University

THE FAMILY PROBLEMS HANDBOOK by Arnold W. Holmes (Frederick Fell Inc.—$3.50, cloth; $2.00, paper binding)

In less than 200 closely packed pages, Arnold W. Holmes deals with almost any problem any family has or might have. He deserves commendation both for a careful job of opening problems soundly and for pointing the reader to numerous sources—printed matter and agencies—competent to handle these problems more thoroughly.

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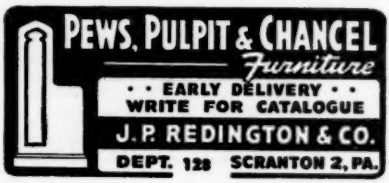

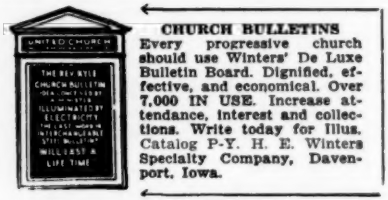

BOOKS

WHEN LOVED ONES ARE CALLED HOME. Ideal gift to sorrowing. 60c. Sample to pastors. Baker Book House, Grand Rapids 6, Michigan.

Fear, The Widow and Her Problems, Middle Age Problems and Satisfaction, Growing Old Successfully, Pensions Under Social Security, Consequences of Divorce, Alcoholism, Aid for the Crippled Child, Infantile Paralysis, The Importance of Cancer Detection, Have You a Suicide Problem?, Smoking in Health and Disease, On Curing Insomnia, Unmarried Mothers and Their Children, How to Earn Extra Money, and Veterans' Benefits. In "Making a Success of Marriage," good leads are to be found for building a sermon. In slightly more than one page, Mr. Holmes offers material for the start of a good sermon on the Consequences of Divorce.

Mr. Holmes has reported—so far as I can determine—the best current thinking offered by social and physical scientists and educators. He is reliable in his choice of reference material and will be thanked by many for having selected and arranged by subjects long lists of inexpensive pamphlets. Indeed, the pamphlets listed far outnumber the books that are listed, though these add up to adequate quality and number. Most of the 63 topics are followed by lists headed "For Further Reading"—this, in addition to a good bibliography found in Appendix B.

Ministers will like this book; but they need to be warned that its too brief treatment of most of the topics may irritate them. Nonetheless, the author has rendered a service by starting his readers on a process of further study. Social workers, teachers, and parents will also use this book with profit.

—Wesner Fallaw
Professor of Religious Education
Andover Newton Theological Seminary

SIGNIFICANT BOOKS

Below are listed some of the more important books received this month which we are unable to review in this issue, either because the reviews have not yet reached us, or because of lack of space. We hope to be able to review many of them in coming issues.

DISORGANIZATION, PERSONAL AND SOCIAL. By Herbert A. Bloch. Alfred A. Knopf. $6.75 (Text ed., $5.00) A study of individual and social pathology synthesizing the contributions of anthropology, social psychology, and psychiatry, by the Chairman of the Department of Sociology and Anthropology at St. Lawrence University.

SEXUAL ADJUSTMENT IN MARRIAGE. By Henry Olsen, M. D. Henry Holt and Company. $6.00. A discussion of the physical and psychological factors of sexual adjustment, by an outstanding European psychiatrist who also holds a degree in theology.

PERSONALISM. By Emmanuel Mounier. Grove Press. $3.50. An exposition of the practical application of the philosophy of personalism by a famous philosopher and the late editor of the Paris review *Esprit*.

CHILD PSYCHOTHERAPY. By S. R. Slavson. Columbia University Press. $4.50. A new book by one of the outstanding authorities and pioneers of group therapy, embracing an analysis of the emotional factors leading to either normal growth or pathological distortion of personality.

THE SECRET SELF. By Theodor Reik. Farrar, Straus and Young, Inc. $3.50. A new work by the famous co-worker and pupil of Sigmund Freud, illustrating the connection of the unconscious material discovered in everyday life as mirrored in both life and literature.

COURTSHIP AND LOVE. By William S. Sadler, M. D. The Macmillan Company, $3.50. A new book by an outstanding psychiatrist on love and marriage.

FUNDAMENTAL CONCEPTS IN CLINICAL PSYCHOLOGY. By G. Wilson Shaffer and Richard S. Lazarus. McGraw-Hill Book Company. $6.00. One of the first systematic explorations of clinical psychology in terms of its theoretical, methodological, and practical foundations by two outstanding professors of psychiatry at Johns Hopkins University.

THE PHILOSOPHY OF PSYCHIATRY. By Harold Palmer, M.D. Philosophical Library. $2.75. A searching investigation into the psychiatrist's fundamental thought processes in approaching the cure of mental diseases, by a practicing psychiatrist formerly a member of the staff of the University of New Zealand.

PERSONALISM
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EDITORIAL
(*Continued from page* 10)

lich, read toward the basic emerging picture, not at the equivalent of the skill with which the artist has painted the old gray mare's nose.

Buy Tillich. But don't let your intellectual anxiety put him on the shelf until, in some distant day which will never come, you feel you're "up" to him. Sit down, read the first chapter without repeating a sentence. Repeat the dose daily. We predict that, by the end of Chapter IV, you too will be an addict.

—SEWARD HILTNER

MAN OF THE MONTH
(*Continued from page* 8)

of those who have specialized in religious education, pastoral counseling, or the institutional chaplaincy have been repelled by theology. Had they not been able to turn away from dogma so as to help people in practical ways, they might have been lost to the ministry entirely; and their revulsion against theology was never more acute than when they were exposed to recent European versions of it. On the other hand, those students, ministers, and teachers who have participated in the revival of theology, in Britain and America as well as in Europe, have frequently taken an almost contemptuous attitude toward "progressive" religious education, psychoanalysis, and the philosophy of religion.

In Tillich's writings the two opposed groups are compelled to communicate with each other. I know several specialists in pastoral counseling who say that his books have played a major role in convincing them that systematic theology can be indispensable, and directly relevant to human problems. As for theological specialists, even though they may disagree with Tillich they are forced to acknowledge that his system belongs in the great tradition of Protestant dogmatics; and the contribution of psychoanalysis cannot be extruded from the system. As he writes, "I do not think that it is possible today to elaborate a Christian doctrine of man, and especially a Christian doctrine of the Christian man, without using the immense material brought forth by depth psychology." (*The Theology of Paul Tillich*, edited by Kegley and Bretall, p. 19.)

—DAVID E. ROBERTS

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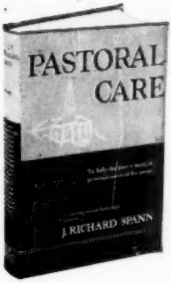

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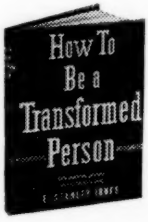

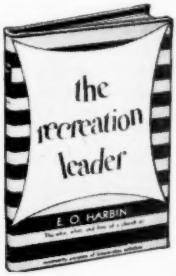

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